

M205.1 ;  
A437  
v.1  
1877-78

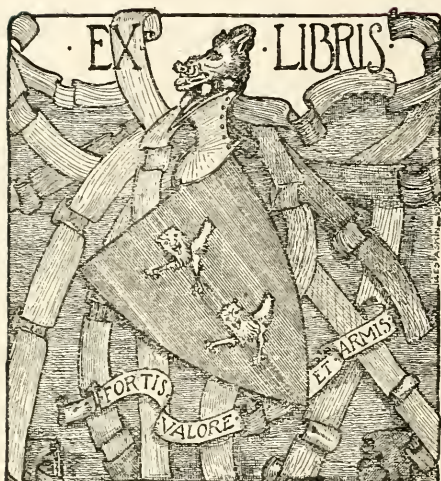
Historian's Office Library

The Church of Jesus Christ  
of Latter-day Saints

Call M205.1  
No. A487  
v.1  
1877-78

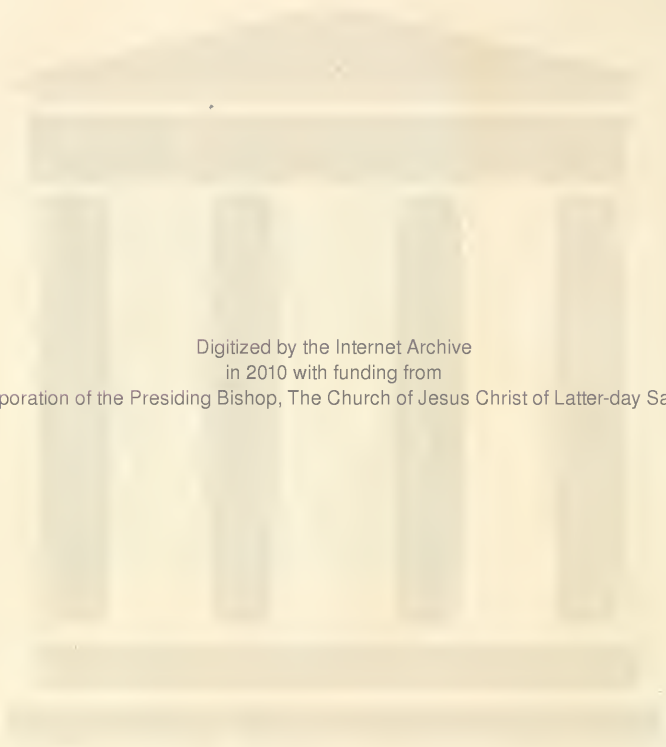
Vault  
BOOKS  
M205.1  
A487  
V.1  
1877-1878  
Complete

A GIFT OF



MR. & MRS. L. BOYD HATCH

3712  
New Page



Digitized by the Internet Archive  
in 2010 with funding from  
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 1.

OGDEN, UTAH, NOV. 7, 1877.

Vol. I.

## THE AMATEUR.

Edited and Published Bi monthly, under the auspices of the Young Men's Mutual Improvement Association, of Ogden City, U. T.

### POETRY.

#### BETTER LATE THAN NEVER.

**L**IFE is a race, where some succeed,  
While others are beginning;  
'Tis luck at times, at others speed,  
That gives an early winning.  
But if you chance to fall behind,  
Ne'er slacken your endeavor,  
But keep this wholesome truth in mind,  
'his better late than never.

If you can keep ahead, 'tis well,  
But never trip your neighbor;  
'Tis noble when you can excel,  
By honest, patient labor;  
But if you're outstripped at last,  
Press on as bold as ever;  
Remember, though you are surpassed,  
'Tis better late than never.

Ne'er labor for an idle boast  
Of victory o'er another;  
But while you strive your uttermost,  
Deal fairly with a brother.  
Where'er your station, do your best,  
And hold your purpose ever;  
And if you fail to beat the rest,  
'Tis better late than never.

Choose well the path in which you run—  
Succeed by noble daring;  
Then, through the last, when once 'tis won,  
Your crown is worth the wearing;  
Then never fret if left behind,  
Nor slacken your endeavor,  
But ever keep this truth in mind,  
'Tis better late than never.

## NOVEL READING.

**H**AVING often thought how foolishly some of the young people are spending their spare time in reading the sensational literature with which our country is flooded, I thought a few remarks on that subject might be beneficial. There are a great many who read the New York Ledger, Saturday Night and other papers of that class, when, if they would lay these aside and read historical and scientific works of different kinds, they would reap a benefit that they can never gain by continually reading these sensational papers. Let every one of us seek to gain a knowledge of all useful branches of education and let novel reading entirely alone; and if we do this we will find ourselves more useful if we are ever called to fill responsible positions.

S. E. A.

A cheerful spirit gets on quick;  
A grumbler in the mud will stick.

*MUTUAL IMPROVEMENT.*

IT is an undeniable fact that great interest is now being manifested in the establishing of Mutual Improvement Societies throughout the Territory, and the feeling that all seem to have, to encourage and forward the object, should be, and undoubtedly is, gratifying and pleasing to those who are leading and trying to bring us up in the paths of righteousness. The introduction of a journal in our Society is calculated to do more good than anything that has as yet been undertaken. How many of us realize the favors and obligations we are under to our President and those who are seeking to do all in their power for our good? How many of us are now ready to show our willingness to encourage them and take hold and assist to show our gratitude and thankfulness by contributing to so laudable an object. We all realize that it is for our own good that our leaders are endeavoring to prepare us for future usefulness, and in what better way can this be accomplished, than through the medium of a journal published in our Society? Let us commence now with all our might and show a desire to learn of those things pertaining to the Kingdom of God. We are all well aware of the fact that the responsibility of this work will, at no distant day, come upon our shoulders; we should, therefore, be prepared to meet it.

J.

*ELDER D. M. STUART'S LECTURE.*

THE Lecture delivered by Elder David M. Stuart on Wednesday evening last, before our Association, was truly of a most entertaining and instructive character, the subject being "Early experience as a Mormon Missionary." The speaker began by stating that he had prepared no set speech, but would endeavor to talk upon the subject appointed as the spirit of God should direct. He then proceeded to carefully consider and explain the first principles of the Gospel, thereby endeavoring to show the causes which induced him to enter the missionary field, and the foundation that he had for that faith in God which afterwards sustained and preserved him under many perilous and trying circumstances.

He had been called to the ministry in California when quite a youth where he labored for several years and subsequently went to Oregon, returning from this latter place in 1857.

It would be impossible for us in our limited space to enumerate the many peculiar, instructive and trying scenes through which the speaker passed during these missions; suffice it to say that he underwent trials of the most perilous

character; his life being often threatened by wicked men and mobs, and traveled year after year without purse or scrip, relying entirely upon the Lord. He illustrated the power of faith as exhibited in many marvelous circumstances of his life and sought to impress upon those present the importance of the exercise of this first great and grand principle by all who expect to achieve any success either in living or preaching the Gospel of Christ.

The speaker occupied about two hours, during which time the utmost order prevailed, and the strictest attention was paid.

As the lecture forms but an introduction to the vast and valuable experience of Elder Stuart, he has kindly consented to continue the subject at some future time.

### *SOCIAL PARTY.*

The Young Men's Mutual Improvement Association will give a social party on Friday evening next, at the City Hall, commencing at 7 o'clock sharp, the proceeds of which are to be devoted to defraying expenses incurred in the publication of our paper and for other purposes connected with the Association.

It is hoped that there will be a good attendance of members, and that all will be punctual, as we desire to commence precisely at the time and close as near as may be at the hour of twelve. Admission 75 cents per couple.

### *AUTUMN.*

AUTUMN is here with its "sere and yellow leaf." The hot summer days are past, and the chilly winds of November remind us that ere long the fierce blasts of winter will be upon us. As we look abroad, we no longer behold the face of nature covered with verdure, and smiling in the sunlight, while the sweet odor of flowers is wafted to us on the balmy air. The trees have lost their beautiful foliage, and the leaves, which seemed to whisper in accents of gentleness their tales of love beneath the summer moon, are now no more. The winds that now whistle through the leafless trees seem rather to be singing some sad refrain, and mourning over the dying year.

Autumn is a season peculiarly adapted to meditation, and from it we can draw a lesson. We are now in the spring time of life, surrounded with the joys and pleasures of youth; the summer will soon follow, and with it will come the heat of toil and the weariness of care. Ere long the Autumn of existence will be upon us, and we shall reap the harvest of our lives. But we shall reap what we have sown, whether it be the fruit or the flower, the tare or the thistle. Then let our lives be made up of noble deeds, of generous acts and pure thoughts, that our satisfaction may be great when the Autumn shall come.

R. E. S.

## THE AMATEUR.

Edited and Published Bi-monthly, under the  
auspices of the Young Men's Mutual Improve-  
ment Association, of Ogden City, U. T.

JOSEPH A. WEST, - EDITOR.

WEDNESDAY, ..... NOV. 7th, 1877.

*INTRODUCTORY.*

**I**N presenting to the Association the first number of the *AMATEUR* it may not be improper for us to explain some of the motives that have induced us to undertake its publication, to briefly state our plans regarding its future management, and to refer to the purposes that we desire to accomplish through its agency.

Mutual Improvement Associations as organized among our people have for their object the moral and intellectual advancement of the sons and daughters of Zion. In the accomplishment of this, no definite or fixed rules are made prescribing the exact nature of the exercises that should tend to the attainment of these objects, but each Society is at liberty to pursue such a course as its circumstances and the wisdom of its members may direct, keeping constantly in view the general design and seeking continually for the Spirit of God to direct them in their proceedings.

Now, inasmuch as we, as a people, are often called upon to ex-

pound and defend the principles of our faith through the press, and since the exercise of writing upon these and kindred subjects is highly conducive to our moral and intellectual advancement and therefore in keeping with the general objects of our organization, we have deemed it proper and believe it will prove of great benefit to us, as a Society, to undertake the publication of a small bi-monthly paper whose columns shall be made up exclusively of the contributions of members and devoted to the consideration of religious, literary, scientific and any and all subjects bearing a strictly moral character.

It is our intention to publish the paper on Wednesday of each alternate week, dating from this issue, and it is expected that we will hereafter choose from the Society, once a month, some lady or gentleman to act as editor of two consecutive issues, who shall be held responsible for the character and general make-up of their respective papers.

We have considered it advisable, for the present at least, to distribute the paper free of charge among the members of the Society and to a few of their immediate friends.

We sincerely hope that the *AMATEUR* will be the means of bringing into active exercise some of the latent talent of the young, and lead to the development of those abilities which, under God's guidance, are so essential to the advancement and progress of the Kingdom of God upon the earth.



*"I CAN'T."*

WHAT is the reason we can't? Haven't we all abilities and good sense? Of course we have. Then why not make some effort and try to accomplish what is required of us, or what we set out to do? Don't sit down and say "I can't write," or, "I can't do anything so difficult as that," for it is all nonsense. The very reason why we "can't write" or do anything, is just because we won't; that is, we do not try. We imagine that it is an utter impossibility for us to write a piece for a paper because we have never done such a thing in our lives. But did we ever try? No, we just think it is too hard and that we can't, instead of making an effort and doing our best, be it ever so little. Did you ever hear or know of anybody doing anything that did not try? I never did, nor do I ever expect to. If we wish to remain always dull and stupid, just take it slow and easy, be contented and say, "I can't write," and "I can't do anything else," and we will surely succeed. But if we wish to become noble men and women, and have a name worthy of notice and one to be proud of, let us come out and struggle against every difficulty, and not be afraid

to try to make something of ourselves.

Look at such illustrious men as Shakespeare, Byron, Sir Walter Scott, etc.; how did they become so famed? Simply by struggling against and conquering every difficulty. Look at the Prophet Joseph Smith—a man who was unlearned, yet, where in history will we find his equal with the pen? How did he acquire such use and power of language? Because of his own iron will, aided by the power and spirit of God; and if we would rise like him, and be somebody, like him we must be self reliant; like him battle against ignorance and our own weak natures, and seek for the Spirit of God to guide and dictate whatever we may undertake. If we desire to become famed, or to be of any worth, we must feel that we have a mission and position in the world, no matter how humble that position may be, that we must honor it; try, do our best, and never say "I can't." DOR.

A COUPLE of communications to the AMATEUR have been handed in, unaccompanied by the names of the contributors, and are, in consequence, held over until our next. The writers of the same will please send us their names as early as possible, not for publication, but that we may know from whom the articles come.

*HISTORY.*

**H**ISTORY unfolds to us the great drama of life, enacted by past generations, with its multitudinous and multifarious phases embracing with more or less repleteness and perspicuity the establishment, progress, power, importance and ultimate downfall of nations, together with their various achievements in political, literary and scientific knowledge.

It reveals to us the virtues and vices of different peoples and periods and illustrates with great distinctness and force the consequences flowing from the practice of each. How virtue has led to power, prosperity, and in many instances, to great achievement and far extending dominion, while vice and wickedness have brought decay and ruin to the greatest kingdoms, republics and empires that have ever existed upon the earth.

In short history affords a view of past examples and precepts, causes and effects, and in its broadest sense, becomes an epitome of the accumulated knowledge and wisdom of past generations giving to one age the civilization of the former as a foundation upon which to build its own.

It is to a great extent through the agency of history that the

civilizations of to-day, among the more enlightened nations of the earth, is so far in advance of that of former periods, and that man, though living but about one-eighth as long as in the antediluvian age, learns more, becomes wiser, and advances further in the field of scientific knowledge in a life time than did they in those early times.

It is very difficult indeed to estimate the true value to us of the history of former ages and civilizations, embracing as it does the achievements in literature, civil polity, and the arts and sciences in general, which to-day, are so extensively enjoyed by the human family. Certainly a knowledge of this branch of learning should be sought for and obtained by all who expect to attain to any prominence as benefactors among mankind.

Just one week ago to-morrow the subject of publishing a paper was first presented to the Association, and if, in the hurry with which everything has necessarily been done, some errors have occurred, we trust they will be overlooked. Our compositors are busily engaged six days out of seven, and have had to work after hours and at noon times, in order to accomplish the task in hand.

*SUNDAY SCHOOL.*

WE, as a portion of the young people of Ogden, should endeavor to attend Sunday school as often as possible; a place where we are taught to be honest and good to those with whom we associate; to be chaste and tidy in our person; not to swear, steal, nor take the name of the Lord in vain; to be humble and prayerful and to cultivate a kind and loving feeling towards all; that we may grow up to be men and women of God having the Spirit of the Lord to be a "lamp to our feet and a light to our path." We are there taught to read and study good books: histories, biographies and especially the publications of the Church to which we belong, thereby getting acquainted with men of history, how nations were governed, and are governed in this our own day; and to get acquainted with the principles of the Gospel, &c. By being taught these principles our manners and feelings become more refined, in a measure, than if we were not to attend our Sabbath schools and have respect for the Sabbath day on which God has commanded us to rest, and offer up our sacraments to the Most High. For we find that those who do not care for Sunday school nor have respect for the Sabbath

which God hath blessed, are those that are loafing around the streets, those that are frequenters of saloons, and who take delight in swearing, in stealing, in drunkenness and all kinds of wickedness. But in regard to those that have respect for Sunday and attend Sunday schools, what do we find? We find that they are trying to do right, and endeavoring to live their religion; they will become ornaments to society and will be great and good in the Kingdom of God, upon whose shoulders this work will roll forth. Therefore, we, as members of the Y. M. M. I. A., should be diligent in attending Sunday school, where we are taught the ways of life, that we may, in a future day, be counted worthy to fill positions of honor in the Kingdom of God.

B.

*GRATIFYING.*

It is a gratifying fact, and one worthy of mention, that the entire mechanical work of our paper is performed by members of the Association.

HON. MOSES THATCHER sends us word that he will be able to favor us with his lecture within a couple or three weeks.

*BAD BOYS.*

A great deal has been said and written upon the subject of "sowing wild oats" among the young men of all communities, and various opinions on the question freely expressed, but there is another fully as important, namely, the morals of some of the youth of more tender years. While it may be conceded that it is an impossibility to place "old heads upon young shoulders," it must be borne in mind that the disposition and tendencies to mischief, on the part of many little boys, in our city, if not soon checked, may eventually lead them to lives of evil. To see boys of from 8 to 12 years, learning the vices of the age, and following in the footsteps of those older in wickedness, is really deplorable. It should be the business of those who have the right to do so, to restrain their children in these matters; keep the children in the house at night, and try and make home interesting, that instead of seeking vicious companions, they may cultivate a desire for those things which ennoble and elevate.

The young men can do much by setting an example to their more youthful brothers, and should they discover any inclination to "hoodlumism"—if the term may be

used—on the part of the smaller ones, use their utmost influence to abate this growing evil.

REX G.

*OUR NEXT LECTURE.*

We are pleased to announce that Elder Wm. W. Burton has kindly consented to lecture to the Association on Wednesday evening next, on the following subject: "The early habits the index to the future man."

The well known ability of this gentleman will undoubtedly secure a large audience and we would advise all who desire good seats to come early. The hall will be open at 6:30 o'clock—lecture to commence punctually at 7.

*OFFICERS*

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
E. T. Myers, Recording Secretary.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

The regular meetings of the Association will be held on Wednesday of each week, at the City Hall, Ogden, commencing at 7 o'clock p.m. The public are invited to attend.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 2.

OGDEN, UTAH, NOV. 25, 1877.

Vol. I.

## THE AMATEUR.

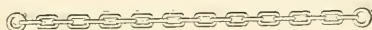
Edited and Published Bi-Weekly under the auspices of the Young Men's Mutual Improvement Association of Ogden City, Utah.

### CONTENTMENT.

CONTENTMENT is a state of the mind which is extremely desirable, and is the grand object of all our desires, our aspirations, our hopes and our actions, yet is it constantly enjoyed by few if any of the human family? We may be hopeful, cheerful, even joyful, and yet not be perfectly contented. To be contented is to be fully satisfied. There is, however, a certain sluggish, slothful contentment which is observed in those of indolent habits, who have no ambition, no high aspiration or ardent desire for anything further than a supply of those physical wants, a contentment which is negative in its nature, and corresponds to that observed in the

lower animals, when their wants are supplied. But the contentment of an active individual is when all the faculties and organs of the mind and body are in healthful exercise, acting in such harmony that the hopes and desires are consistent, and the judgment, ability and energy sufficient to the attainment and accomplishment of all the legitimate ends of life. In proportion as these results are realized and obtained, will be the contentment and entire satisfaction of the mind. Such a condition for any considerable length of time is seldom realized.

Most persons are liable to extremes of character, have their extravagant hopes and expectations, their impulsive passions and desires their errors in judgment and their various excesses and deficiencies in their habits and practices, and consequently are liable



to their ups and downs and the extremes which are so constantly manifested in their feelings and character. For example, a man indulges in the most exaltive and extravagant hopes and expectations in a certain enterprise, during which time he is not contented, but constantly elated, excited and anxious as to the result; he fails in his enterprise and is disappointed, dissatisfied. He tries again and fails, and thus keeps himself in a whirlpool of excitement until he wears his health and life away. Even if successful, he is not contented without still further attainments. Thus while some are seeking for wealth, others are in search of pleasure and amusement, and others of fame and renown, while all classes are more or less discontented with their present condition. Others are constantly troubled with fear, apprehending some evil, or brooding over some misfortunes by which they are not satisfied with their lot. It is not only our privilege but it is our duty to be ever active in the affairs of life, and to be daily striving to obtain all the legitimate ends of our existence; but it does not follow that we should, in consequence, be discontented and dissatisfied; on the contrary, we should do the best we can in all

cases, and feel satisfied with the results, but strive to improve and gain, not only by every success, but by every failure in life. Amid all the difficulties, troubles, ills, disappointments, failures, etc., of life, instead of feeling annoyed, irritated and discontented, we should keep our feelings and passions calm, our judgment clear, and be contented with our best efforts, improving ourselves from every experience, and thus amid contentment be growing wiser and better every day. W.

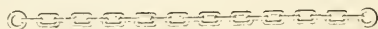
---

#### OUR LAST LECTURE.

---

ELDER Wm. W. Burton's lecture delivered on Wednesday evening last before the Association was, in every respect, a very gratifying success.

The speaker began by relating a few incidents of personal experience when he, like those present, was earnestly striving to gain an education and to prepare for the active scenes of life which were soon to follow. It was his early custom to study at nights after the day's work was over, but subsequently in pursuance of the advice of a friend he discontinued this and occupied the early hours of the morning instead. He found that the latter course was much the



better, his efforts being attended with more gratifying results, and advised all present whose avocation prevented them from studying during the day to employ the morning in preference to the evening hours, as the powers of mind and body are then rested, vigorous and active.

He spoke at some length upon the life and achievements of Mr. George Stephenson, tracing his career from youth when he first started out as herd boy at two pence per day, until he attained great eminence as a Locomotive <sup>Driver</sup> and Civil Engineer.

He next referred to Aristides and Themistocles, compared their different traits of character, and related many interesting incidents connected with their lives. He also made brief allusion to Abraham Lincoln, Andrew Johnston and others, endeavoring to show in each instance, that the early habits and customs of these men were in every respect indicative of the greatness and renown to which they afterwards attained.

The speaker occupied about an hour and a half, during which time the profoundest attention was paid by all present.

A vote of thanks was heartily and unanimously tendered him at the close, after which the Society adjourned for one week.

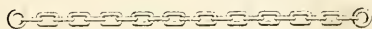
### OUR PARTY.

A Large and select company, composed principally of young people, assembled at the City Hall on Friday evening, the 9th inst., to participate in the party announced in our last issue.

The assembly was called to order a little before eight and dancing soon after commenced continuing with unabating interest and activity until 12 o'clock—the last dance being in progress when this hour arrived.

At the close President F. D. Richards made a few remarks commending the course of the management in discouraging “round dances” and thanking those present for their observance of this item of counsel which but a short time ago was delivered to them by our late respected President, Brigham Young. He spoke at some length upon the evils liable to result from these dances if indulged in, and exhorted all present to refrain from them and to use their influence to induce others to do likewise.

Although the party was a little crowded everything passed off very well, and we believe those present will agree with us in pronouncing it a social as well as a financial success.



## THE AMATEUR.

Edited and Published By-Weekly, under the auspices of the Young Men's Mutual Improvement Association, of Ogden City, Utah.

JOSEPH A. WEST, - EDITOR.

WEDNESDAY,..... NOV. 21st, 1877.

TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

We will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and twenty-five cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

TO THE YOUNG PEOPLE OF  
OGDEN.

**T**HE day is not far distant when every faithful young man and woman now in Zion will be called to occupy positions of greater or less responsibility, prominence and honor.

Our parents who have born off the Kingdom of God so triumphantly through many long years of persecution and hardships—hardships almost unequalled in the annals of history—are, many of them, fast approaching the evening of life, and are one by one, being gathered home to meet the reward of the just at the hands of a gracious, loving and omnipotent God.

The responsibilities of the work which they have so nobly begun are certain to come upon us, and each passing month and year brings them nearer and nearer unto us, while at the same time our

leisure to educate and prepare ourselves therefor is daily becoming less.

Then, my young friends, why not arouse from our lethargy and endeavor to realize our true positions. Why not educate while the day lasts and let the follies and vanities of the world cease to engross so much of our precious time?

We are young now and our powers of mind and body are vigorous and active, and if we turn them to good account great will be the harvest of our lives, but if we spend our youth in frivolity and nonsense our after years will, in all probability, be marked with anything but pleasant and profitable results.

Our early habits and acquirements form the foundation upon which our characters are built and to a great extent shape the ultimate destiny of our lives. If we obtain a good education we shall be very likely to secure good pursuits, and to occupy the more honorable positions in the communities where we reside, while on the other hand, if uneducated, we may have to stand aside for others who have improved the leisure of youth in obtaining knowledge and in training their minds to useful occupations. Besides, to educate



refines and ennobles the individual, makes him in every respect a better member of society, and enlarges his sphere of usefulness and his opportunities to do good. But we wish it understood that by the term "to educate" we mean that class of schooling which tends to moral as well as intellectual improvement and not by any means that which leads to so much infidelity and scepticism.

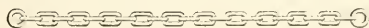
It sometimes happens that persons who receive a little scholastic training become so conceited that they consider themselves capable of judging all questions and of testing by the operations of their own minds alone the correctness of all religious as well as other principles, and hence are led into doubt and scepticism and some into infidelity and wickedness. Now this is the result of a false education or false conception. No man or woman clothed upon with the weaknesses of the flesh and the errors of humanity, no matter how well taught in the learning of the world, is capable, without the aid of the Lord, of comprehending the Gospel of Christ, for it is written "No man knoweth the things of God except by the spirit of God." Hence, while it is necessary for us to rely upon the operations of reason for the obtain-

ment of knowledge, it is egotistical and foolish for us to suppose that we are capable by this means alone, unaided by the holy spirit, of learning the ways of the Lord.

Then, to educate properly, it is necessary for us to be humble, to cultivate faith, and to seek true enlightenment and aid from our Father in Heaven that we may be protected from error and prospered in the obtainment of correct principles.

Now, my young friends and companions, the young people of Ogden, we appeal to you by every valuable consideration, by the toils and sacrifices of your parents, by those personal considerations of advantage and profit which a life of rectitude and morality affords, to arouse to the importance of your stations in life, to improve the golden hours of youth in preparing yourselves for future usefulness, and to meet those responsibilities which will inevitably come, if you are counted worthy to be classed among the honorable of the earth.

Put from you every appearance of evil and seek diligently to obtain a testimony of the truth of the latter-day work, that when the judgments of the Lord, so long predicted, are poured out and the Saints are tried as "gold in a



refiner's fire," that you may continue true and faithful to the cause of your fathers and the cause of God; that you must stand a Gibraltar against the sea of wickedness and sin that is flooding the land, and working dissolution and death to the most potent nations and kingdoms of mankind.

We invite you, one and all, to come to our meetings, to identify yourselves with our cause, and to humbly seek with us to improve those abilities which God has so bounteously bestowed, that come what may, we shall be able to act well and nobly our part in the great drama of life.

---

#### OUR ADVERTISEMENTS

IT will be observed that the last page of the present issue is devoted to advertisements.

We did not contemplate using any of our space—before so limited—in this way, but a few of our friends being desirous of aiding us to meet the expenses of our publication, have kindly offered to advertise; and upon a more mature consideration of the matter, we concluded that if a sufficient number of small business cards could be obtained, we would use one page of our paper for this

purpose. How far we have been successful will appear upon examination.

We feel to thank our friends, one and all, for their patronage, and trust that the AMATEUR may merit their many good wishes, so often expressed, for its future success.

---

#### LECTURE ANNOUNCEMENT.

It affords us pleasure to announce that the next lecture of the course will be delivered by Hon. Moses Thatcher. The subject has not yet been communicated, but as the gentleman is an orator of considerable merit, a rare intellectual treat may be expected.

---

#### OFFICERS:

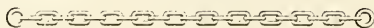
OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
E. T. Myers, Recording Secretary.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

---

There is no excellence without labor.

Truth crushed to earth will rise again.



## WHAT THEY SAY OF US.

The Young Men's Mutual Improvement Association of Ogden City has commenced the publication of a neat little semi-monthly periodical, called *THE AMATEUR*. It will be edited alternately by a number of the young men of Ogden, the present editor being Joseph A. West. It is a creditable little paper, and the whole work, literary and typographical, is performed by members of the Association. We wish the *AMATEUR* abundant success, and hope it will become a permanent institution.—*Deseret News*.

"*THE AMATEUR*."—This is the title of a semi-monthly periodical issued by the Young Men's Mutual Improvement Association of Ogden, the first number of which is at hand. It is very neatly gotten up in every respect; its typographical execution being especially excellent, the design being that of Mr. John P. Smith, of the *Junction* Office, also a member of the Society. Mr. Joseph A. West is Editor, and his articles have the true journalistic ring. Success to the *AMATEUR*.—*Ogden Junction*.

Satan can always find work for idle hands to do.

## PASTIMES.

## CHARADE.

I am a sentence composed of 28 letters:  
 My 6, 5, 16, 26, is the name of a Roman Emperor.  
 My 4, 10, 19, 20, 26, is a musical instrument.  
 My 8, 2, 19, 28, is a fish.  
 My 26, 8, 9, 19, 3, 4, 19, 8, 12, 19, is a Turkish Officer.  
 My 9, 3, 1, 18, 26, 28, 7, 8, 13, is a religious sect.  
 My 24, 25, 26, 27, 28, can but kill the body.  
 My 11, 16, 15, 19, 17, is synonymous with mighty.  
 My 4, 3, 6, can pursue beyond the grave.  
 My 19, 14, 16, is essential to life.  
 My 22, 23, 19, 21, is one of the elements.  
 My whole is a quotation from one of Sir Bulwer Lytton's finest plays. G. G. T.

## ENIGMA.

MY first three letters form a name  
 Which all good folks despise,  
 In Plato's realms this fiend he roves,  
 His doings are not wise.

My next four letters spell a word  
 Not easily defined,  
 Though Webster says "to wander 'round"—  
 Interpret to your mind.

My next three letters form a part  
 And portion of mankind;  
 They're oftimes much beloved by girls,  
 Though many may be blind.

My eleventh, (last) of many kinds—  
 Imperial, M. M., green;  
 So much 'tis used by mortals here,  
 A boon much craved, I wean.

These disconnections, when combined,  
 Will form the object of our minds.

J. P. S.

The following lines were recently sent by a "gushing" youth to his lady-love. They appear to be absolutely devoid of sense, but if read the proper way, the amount of affection our young Romeo entertained for his sweetheart can readily be perceived. Probably some of our readers can make them appear less absurd. Here they are:

I thee read! see that me  
 Love is up will I'll have  
 But that and you have you H  
 One and down and you if

Two men have eight gallons of wine between them, and wish to divide it equally—four gallons to each; but in the absence of any kind of measures, with the exception of kegs, they are in a quandary as to how to proceed. One man has a 3 and 5 gallon keg, the other an 8, which contains the wine; The task is finally accomplished by means of the 3, 5 and 8 gallon kegs, leaving four gallons in the eight gallon keg and four in the five. Are any of our readers as smart as the two men? If so, divide the wine for us by means of the kegs only, and send in your answer.

Answers to the above are requested, which if received in time, will appear in our next issue.

F. S. RICHARDS,

**Attorney and Counselor.**

OFFICE, COURT HOUSE, OGDEN.

N. TANNER, JR.,

**Att'y & Counselor-at-Law.**

*Office, Guthrie's Block,*

FOURTH ST., - - - OGDEN.

L. M. RICHARDS,

**General Insurance Agent.**

Capital Assets, Represented over \$100,000,000.

*DWELLING INSURANCE A SPECIALTY.*

Office Cor. 6th and Young Sts.

J. G. CHAMBERS,

**Bookseller and News Agent.**

All kinds of Educational Works constantly  
on hand.

FIFTH ST., BETWEEN MAIN AND YOUNG.

SHARP & BRO.,

**Surgical & Mechanical  
Dentists,**

FIFTH STREET, OGDEN.

Office above Blancett's Produce Store.

GEO. THOMPSON,

**TONSORIAL ARTIST.**

Hair Bought and Sold, and all kinds of Hair Work  
neatly done to order.

MAIN STREET, OGDEN.

THOS. W. JONES,

**Merchant Tailor,**

Main St., three doors north of 5th, Ogden.

JOSEPH TYRRELL,

**BOOT and SHOE MAKER.**

Good Fit Guaranteed.

*OPPOSITE TITHING OFFICE, OGDEN.*

JOHN STINGER,

**LONDON BAKERY.**

The only First-class Bakery in the City.

FIFTH ST., BETWEEN MAIN and YOUNG, OGDEN.

WM. DRIVER & SON,

**Wholesale & Retail Druggists,**

MAIN ST., OGDEN.

Z. C. M. I., OGDEN BRANCH,

Wholesale and Retail Dealers in

**GENERAL MERCHANDISE.**

*COR. MAIN AND FOURTH STREETS.*

JNO. BOYLE & Co.,

**Wholesale & Retail Furniture.**

Live Geese Feathers a Specialty.

MAIN ST., OGDEN, UTAH.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 3.

OGDEN, UTAH, DEC. 5, 1877.

Vol. 1.

## THE AMATEUR.

Edited and Published Bi-Weekly under the auspices of the Young Men's Mutual Improvement Association of Ogden City, Utah.

### ADVICE TO THE YOUNG.

I AM and always have been deeply interested in the welfare of the rising generation among this people, hence I am impelled to offer a few thoughts for their reflection.

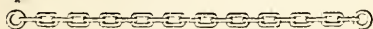
When we were children we thought and acted as children do, but now as we are nearing man and womanhood, we should put away childish things and learn to direct our thoughts and spend our time in that right and proper way that will secure to us the most intelligence and prepare us for the great struggle of life which is immediately before us.

We are engaged in a great and glorious work, which will require all the talents and energy, knowl-

edge and faith that we can muster, under the most favorable circumstances.

Our parents have passed from youth to manhood and womanhood, and many of them to the decline of life, and are now burdened with care; so, in the course of nature will we tread the same path, be called to bear the same, or greater responsibilities, in carrying on the work of God upon the earth. Now while we have peace, and plenty of the comforts of life around us, is the very best time we will ever see, to store up knowledge, develop the talents that God has given us, and be prepared to act well our part in the great drama of life.

Our words, acts and thoughts are the materials of which our characters are built. Let us, then, build well; for our present and eternal welfare depends entirely upon the use we make of our time



and abilities, the habits we form and the heed and diligence we give to the commandments of our Heavenly Father.

Let us seek after truth, and strive to educate our minds in every good and true principle. Love and cherish virtue and purity, patience and sobriety, kindness and charity; learn, and practice the Golden Rule, in the true spirit and meaning thereof, and the Spirit of God will be with us, which will bring more joy and comfort to the heart than all the pleasure which the fading things of earth can afford. X. Q. Z.

#### THE EDITORSHIP.

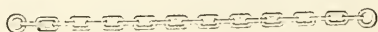
THE question of appointing an editor to succeed the present one, was presented to the Association two weeks ago to-night, when despite our remonstrances, it was unanimously resolved that we continue in charge of the paper for another term.

It was urged that as the paper was yet in its incipency, and several changes in its general make-up and character were contemplated, it would not be advisable to appoint a new editor until all necessary arrangements and plans were fully consummated. Hence, no change occurs with the present issue, as was expected.

#### EXTRAVAGANCE IN DRESS.

IT is a matter of congratulation that a great many of the young ladies and gentlemen of this and other portions of the Territory, have inaugurated many measures of reformation and improvement, and among others, that of retrenchment; this being the case, a few words on the subject of extravagance in dress may not, it is hoped, be unacceptable:

Extravagance in dress appears to be the prevailing weakness with many people. It is not to be supposed, however, that because an individual displays taste and neatness in these matters that he or she should be termed "foppish" or prodigal. But when we see around us so much "style," as it is termed, it affords food for reflection. Do the votaries of fashion know that the very "novelties" and "styles" which they are so anxious to imitate, are gotten up, in many instances, by persons whose characters are such, that were they compelled to walk side by side with them through the streets, they would be o'ermantled with the blush of shame? Then, again, what benefit do or can we derive from being extravagant in these matters? Every new fashion, no matter what, is expen-



sive, costing, in many instances, more than the material of which it is composed. Young ladies who take pride in being plain in their raiment, yet neat withal, appear to every sensible person, far more comely and beautiful, than when powdered, painted, or bedecked with several dollars' worth of gaudy apparal, panniers, etc.

"Ah!" perhaps some young gentleman will exclaim, "that is right! I perfectly agree with you! The manner in which some of the girls drees *is* really ridiculous!"

But stop a moment, my friend: Are you sure that *your* boots are not a trifle too small, and in consequence, you have several "pet corns?" Are you certain that *your* clothes are not so economically cut that, when you get them on, there is no chance to get them off unless your tailor rips the seams thereof, and releases you? Can you truthfully say that you do not require a civil engineer to part your hair exactly in the middle, lest one hair more on one side of your head than the other, should disturb "the balance of power?" These, and other points, we should look at as young men, and, upon due consideration, will find that *our* sex, as well as the opposite, can well afford to "mutually improve" in these as in other things; hence, the benefits already, and in the future to be derived from Mutual Improvement Associations.

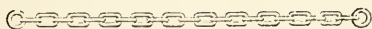
REX G.

### KINDNESS.

THERE is nobody that knows how much good just one kind word can do nor how much joy and comfort it brings but those who have experienced it. A kind word is never lost, for our Heavenly Father takes notes of all our acts and we will be rewarded for all that we do that is of a kind nature. Besides, when we bestow a kind act upon anyone it always makes us feel more joyous than we would if we had not done it. We are not any of us too old to learn to be kind. We should be kind to the poor; if they have not as fine clothes and comfortable surroundings as others, remember that it is our Heavenly Father that blesses us with all that we have, and if He sees that we are proud and haughty He may some day take them away. Be kind and charitable to the sick, and wherever we go be kind. CAD.

OUR readers will, no doubt, note with pleasure the slight enlargement and improved appearance of the present number of the AMATEUR?

While "Mutual Improvement" is our name,  
Ne'r ceasing improvement shall be our aim.



## THE AMATEUR.

Edited and Published By-Weekly, under the auspices of the Young Men's Mutual Improvement Association, of Ogden City, Utah.

JOSEPH A. WEST, - . . . . EDITOR.

WEDNESDAY,..... DEC. 5th, 1877.

TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

We will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

DANCING.

OUR respected President, Apostle John Taylor, publishes in the Deseret Evening News of Nov. 21st, a somewhat lengthy communication, entitled "Dancing Parties and Kindred Amusements," all of which, being of special interest to the young, we would be glad to publish, did our space permit. As it is, we will have to be content with presenting only such portions as specially refer to dancing, and these in as brief a manner as possible.

In regard to the time for closing parties, the writer says: "It is also the unanimous sense of the council (of the Twelve Apostles) that our parties never be continued after midnight; but that the Priesthood encourage the closing of public parties and other social gather-

ings at an earlier hour, say at ten or eleven o'clock p. m."

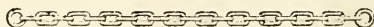
He then goes on to state, that as parties given for the purpose of making money are not generally as select as those for which social enjoyment is the principal object, that all such dances should be discountenanced and prohibited. Also that before any party is given a list of those to be invited should be submitted to the Bishop or presiding authority of the Ward, and that such list, when so submitted, should never be deviated from without the Bishop's consent.

The following in regard to round dances we clip from the closing paragraph:

"There has been, among all correct feeling people, a strong prejudice against them, as they tend, though not always intentionally so, to demoralize our youth, and operate prejudicially to those innocent enjoyments which ought to characterize the recreations of the Latter-day Saints. We do not wish to be too restrictive in those matters, but would recommend that there be not more than one or two permitted in an evening.

\* \* \* \* \*

We invite the co-operation of the young mens' and young ladies' Mutual Improvement Asso-





ciations, and of all good Saints to discountenance anything wrong, and to assist their Bishops in the furtherance of these desirable objects."

These most excellent and salutary counsels are delivered to us by the highest acknowledged authority of God upon the earth, and it becomes the duty of every Latter-day Saint, both old and young, to render strict obedience to them.

The round dance, here spoken of, has been the subject of much comment, of late, not only with our own people, who have striven for some time past to eliminate it from the recreations of the ball-room, but also with the press and pulpit throughout the land. The leading religious denominations of the world, especially the Catholics, set their faces like a flint against its practice, and the day seems not far distant when the modern waltz, with its close embrace and giddy seductive whirl, will be driven entirely from the recreations of all respectable people, and its votaries be classed among the disreputable and vulgar element of society.

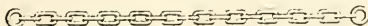
What! the girl that I love by another embraced!  
Another man's arm round my chosen one's waist!  
What! touched in the whirl by another man's knee;  
And panting recline on another than me!  
Eh, she's yours; you have brushed from the grape its soft blue,  
From the rose you have shaken the delicate dew;  
What you've touched you may take—pretty waltzer adieu!

#### ELDER M THATCHER'S LECTURE.

THE lecture of Elder Moses Thatcher delivered on Wednesday evening last before the Association was truly the event of the season, and we regret that our limited space prevents us giving it a more full and extended notice. The subject from Shakespeare's play, *Othello*, is as follows: "Who steals my purse steals trash," &c.

The speaker referred to the virtue and integrity of our fathers and mothers, and said that while they were possessed of such sterling qualities it would be unreasonable to suppose that we, their children, were lacking in these respects. Spoke of the exalted worth of virtue, and endeavored to show that the power, prominence, durability and dominion of a nation in any age of the world was only measured by the purity and freedom from social corruption of her sons and daughters; that while chastity and social excellence were a noticeable characteristic of the early founders of all great nations and empires, that the absence of these virtues inevitably presaged ultimate political decay and ruin.

He referred for examples to Rome, France and our own country, and closed with a most eloquent peroration, the substance of



which was that within the crumbling ruins of the political and social decay of nations, God, in his infinite wisdom, always preserved an element of virtue, which subsequently arose, asserted the right to dominion, and built kingdoms and empires which lasted while virtue endured, and perished when virtue fled.

The speaker's review of the history of America contained a scathing denunciation of the vice and corruption which have crept into high places and cannot seemingly be dislodged.

The lecture throughout was a remarkably fine display of forensic ability and historic lore, chaining the attention of the audience from first to last.

---

### HONESTY

---

**H**ONESTY is one of the noblest virtues, and one that should be cultivated above all others. Honesty leads to success, it matters not in what position we are placed or in what business we are engaged. If we cultivate this principle and live by it we will get through this world loved and respected by all by whom we are known, or with whom we have anything to do. Think for a moment of the great Rothschilds, the richest men in the world.

How have they obtained so much wealth? Was it by being dishonest? No; it was by being honest with those with whom they have had business transactions. Again, think of A. T. Stewart and Vanderbilt, who died but a short time ago, two of the richest men America had produced. How did they become so immensely rich? It was by being honest and upright with those with whom they had to deal.

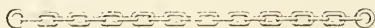
Some will say: "Well, there are those who have gained fortunes by being dishonest." That is so, Wm. M. Tweed for instance, who stole money from the New York treasury, we all know what become of him; he landed in the penitentiary, and is to-day a bankrupt and a wreck. We will find in all the various transactions in which we engage that it is best to be honest. S. E. A.

---

### OUR NEXT LECTURE.

---

Our next lecture will occur on Wednesday evening, the 12th inst., and will be delivered by Elder David M Stuart, who has kindly consented to continue the subject with which he so much interested us four weeks ago to-night, entitled "Missionary Experience Abroad." The bare announcement will undoubtedly secure a crowded house.



*TO THOSE DESIRING OUR PAPER.*

**WE** have lately received many inquiries in regard to the price of our little paper both from residents of Ogden and other places.

In reply we would say that it has not been our design to publish a paper for general distribution, our purpose being simply to meet our own necessities and promote the general interest of our own Association. However, in this, we do not wish to be selfish, and if other Societies in this and the adjacent counties desire our paper we will be glad to supply them at five cents per copy, or fifty cents for the remaining numbers of this volume including the present issue, ten numbers in all, postage paid.

Please address all communications upon this subject to the AMATEUR, Lock Box One, Ogden City, Utah.

*AIMS IN LIFE.*

**T**HE first object in life of every individual, should be the mutual improvement and happiness of all with whom they are associated. To this end each one should endeavor to store his mind with useful knowledge and true wisdom, learn and do those things which

are pleasing to our Father in Heaven, who is the source of all that is great and wise, as well as good. When we take up a book or paper to read, it should be of that class that will instruct and benefit, leading us to high and noble thoughts and actions, and not of that light and frivolous character which weakens the powers of the mind and render the affairs of real life insipid and valueless, filling us with nonsense and frivolity. When the first step is taken in the right direction, the second is easier, and the next still more so; and so onward until we arrive to the greatest degree of perfection that is possible for us to attain to.

O. T.

ON Wednesday evening last the Association decided to institute measures for the purchase of an organ also for the organization and systematic instruction of a choir to be under the able leadership of Prof. John Fowler.

A series of parlor entertainments are to be given in connection with the ladies of the Relief Society of this city, the first of which will occur on Friday evening next, the 7th inst.; as per programme enclosed. The patronage of the public is respectfully solicited. Admission 25 cts.

*MEETING OF THE CENTRAL COMMITTEE OF THE Y. M. M. I. A'S.*

AT a meeting of the Central Committee of the Young Men's Mutual Improvement Associations, held at Salt Lake City on Saturday, the 18th of last month, the following officers were elected: Junius F. Wells, President.

Milton C. Hardy, }  
Rodney C. Badger, } Counselors.  
B. F. Cummings, jr., Secretary.  
R. W. Young, Assis't Secretary.  
Geo. F. Gibbs, Cor. Secretary.  
Mathoni W. Pratt, Treasurer.

It is expected that there will be appointed in each Stake of Zion a President of Mutual Improvement Associations who will have the general supervision of all societies within the Stake, and will direct and supervise a system of missionary labors among the societies.

It will also be the duty of this President to receive the quarterly reports and condense them into one—to be forwarded to the Central organization.

WE have received the first number of The AMATEUR, edited by Joseph A. West, under the auspices of the Y. M. M. I. A. of Ogden City. Its motto "Knowledge is power, Union is strength." Of course this is experimental, but we feel sure The AMATEUR will be successful in its mission. We heartily rejoice in every new avenue of this sort, which opens for improvement among the young people. We trust it will be widely circulated, and so well sup-

ported, that it may increase in size and become as popular as any of the publications of the Latter-day Saints. We give the AMATEUR a cordial greeting and feel that it has a wide field of labor before it, in which to sow good seed of which the reward may be a rich harvest for Israel.—Woman's Exponent.

*OFFICERS*

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

*ANSWERS TO PASTIMES.*

The answer to the charade published in our last issue is as follows: "The Pen is mightier than the Sword." Correct answers have been received from Alma D. Chambers, Martha Horspool, Stephen A. Browning and Heber J. Purdy.

Answer to enigma, "Improvement." Correct answers received from Eliza Purdy, Martha Horspool and Eliza A. Stratford.

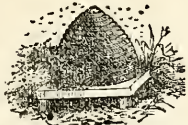
The solution of the keg problem is as follows: First fill the 3 gallon keg and empty this into the 5, then fill the 3 gallon again from the 5 and pour into the 5 until full, when there will remain one gallon in the 3 gallon keg. Now empty the 5 gallon into the 8 gallon and pour the one gallon from the 3 gallon keg to the 5 gallon keg. Then fill the 3 gallon keg from the 8, and again empty this into the 5 gallon keg. There will then be four gallons in the 5 gallon keg and four gallons in the 8 gallon keg. Correct answers to the above have been received from C. C. Richards, W. H. West, J. T. Ballantyne, Heber J. Purdy and Jesse G. Stratford.

The verse was correctly read by Kate Penrose, Martha Horspool and Stephen A. Browning.

Contributions of charades, puzzles, enigmas, etc., are solicited from our readers, which, if received in time, will appear in the Pastime Column of our next issue.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 4.

OGDEN, UTAH, DEC. 19, 1877.

Vol. I.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

## POETRY.

### THE FROST'S PROLOG.

THE frost stepped out one evening bright,  
Just as the sun's last ray of light  
Was cast o'er mountain top so old,  
To burnish each with tinge of gold.

He wandered up and down the street  
Saluting all he chanced to meet.  
At last, in spangles pure and white  
He settled 'gainst a window light.

Not idle he, one might supposed  
He'd stop awhile to warm his nose;  
But with a will and magic touch,  
That night he did accomplish much.

His paints were pure and strictly white,  
Composed of damp and dew of night;  
His subjects gleamed from far and wide,  
From brook and hill and mountain side.

A thousand neat, fantastic forms  
He wrought, as fine as 'ere adorns  
A mansion; and as fair within,  
As e'er bedecked a palace hall.

I fain would detail each and all,  
But, as my space is rather small,  
One more; have patience ere I close,  
Then you and I will to repose.

The sun ascends! his zenith nears!  
Be quiet child, and rub your ears!  
Soon will he sound frost's funeral knell,  
Then off, sir, to your narrow cell.

Z. B.

## FREE AGENCY.

FREE AGENCY is a blessing which is bestowed upon every man that cometh into the world, and if we in reflection, centre our thoughts upon it, we cannot but admit that it is one of the greatest boons that mankind enjoys, given, as it is, by God, the giver of all good gifts. I will quote a few lines of the poet, who, when writing upon this subject, says:

Know this, that every soul is free  
To choose his life, and what he'll be,  
For this eternal word is given,  
That God will force no man to Heaven.

So it is, then, that every child is free to act according to its desire, or according to the promptings of the spirit which dwells within it. If a young man has a desire to be reckless, or careless about what he shall do, or if he desires to steal, cheat, lie or swear, he has his own free will to do so, but there is a sting to all this, which at times he

must feel. His conscience smites him, and he feels within himself that he has not feared God who created him, neither regarding man with whom he dwells, but has been serving and laboring for the Evil One. Consequently, he entails the wages of sin for his reward: And the wages of sin are death!

So it is also with a young man who, on the other hand, has a desire or a will to do good; who determines to listen to the instructions of God's servants, to work the works of righteousness, and to keep the commandments of God. But with him his conscience approves of his work, he feels joyous and happy, everything is pleasant and agreeable, because he has feared God, and regarded and respected his fellow man. He receives the reward of the just, viz: a crown of glory in the Kingdom of God.

True, it may be said, that Satan tempts mankind and uses his influence to lead them astray, and to prompt them to walk into crime and every manner of wickedness. But notwithstanding this there is a portion of the Spirit of the Lord within every man that is born into the world to light, guide, direct and prompt him to do right, to help him fight against Satan, and to work the works of righteousness,

so that after he has filled the measure of his creation, or finished his probation on this earth, he may then return to God and receive his reward for the works done in the flesh. By this we learn that God is not so unmerciful as to leave His children by themselves. Neither is He so compulsory as to force His children to serve Him, but has sent them here to try, and prove them, or to see what they will do; He has given them a free agency or will, to act for themselves, and do as seemeth them good, and then abide the consequences. He has also given them His words that if they will to serve the Devil they must abide the penalty, which is death and condemnation, but if they will to serve God eternal life in His Kingdom is their reward.

N. G.

---

*OUR SOCIETY, &c.*

---

I FEEL that our Association has been organized for a good and wise purpose. It is calculated to protect us from the many temptations and snares of the adversary with which we are surrounded. Do we realize that we are surrounded by the enemies of God, whose object is to overthrow this kingdom, and who expect to ac-

compish it in some degree, at least, by the influence they exert over the children of the Saints? They are not our friends, neither are they the friends of God, for they seek to destroy the priesthood. There is no person who has the Holy Ghost that can believe their doctrines.

My Brethren and Sisters, if we suffer ourselves to be led from the counsels of our parents and lose the light of the Holy Spirit we will become infidels to God, but if we are obedient we have a right to the Holy Ghost, which will teach us our duty, and by it we shall know truth from error and light from darkness. My parents have taught me the truth and so have yours, and no tongue can express the gratitude we owe to them for their faithfulness. It is our duty to honor and defend the principles which they have taught us, and to promote by every means in our power the advancement of the Kingdom of God. H.

#### LECTURE ANNOUNCEMENT.

Elder Wm. W. Burton has kindly consented to favor us with another of his interesting lectures on Wednesday evening, the 26th inst.; subject, "Incidents of travels in the north of England." The public are invited.

#### ILL TRY.

HOW easy it is to say "I can't." Many young people say it, and not only say it, but act it out when some difficulty arises in their path which they are required to overcome. When we fail in anything that we have been trying to accomplish our energies are weakened and we are less able to battle with the next difficulty that presents itself. We can form the habit of saying "I can't" and of giving up faint hearted when difficulty presents itself until we are unfit to contend with the stern realities of life. On the other hand we can form the habit of saying "I'll try," and learn to battle with difficulty with a strong will until to succeed will be what we may reasonably expect in every contest. Every victory that Alexander the Great, and the armies under his command gained over their enemies, seemed to make them more invincible and give them additional assurance of victory in the next approaching battle. Let us all leave off saying "I can't" and learn to say "I'll try," and so become invincible in overcoming the many little difficulties that may arise in the pathway of life. H.

## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young Men's Mutual Improvement Association, of Ogden City, Utah.

JOSEPH A. WEST, - . EDITOR.

WEDNESDAY,..... DEC. 19th, 1877.

TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

OUR TERM EXPIRED.

TWO months have elapsed since the first number of the AMATEUR was issued under the auspices of the Young Men's Mutual Improvement Association of this city, and according to our plan then announced, a change in the editorship must now occur.

While we have nothing to say in regard to the literary character of the past four issues, unless it be to apologize for their imperfections, it affords us pleasure to be able to state that we have never, from the first, lacked for contributions with which to fill our columns, but on the contrary, our file has been continually crowded, so much so that pieces designed for one issue have often been laid by for the next because of our lack of space.

Financially, too, our most san-

guine expectations have been more than realized. At first it was thought that the expenses of our little periodical would have to be met entirely by the Association, and that it would probably require for this purpose all the means that we could possibly obtain during the period of its publication, but through the kindness of our friends in favoring us with advertisements, we have thus far met all current expenses without the least embarrassment, and have been able to turn our attention to other measures of improvement involving pecuniary outlay, such as the professional discipline of a choir, the purchase of an organ, etc. We have also been able to increase our issue from 200 to 300 copies, and to add four pages to the original size of our paper, thereby accommodating our advertisements without encroaching upon our limited space.

Before retiring from the position to which the Association has seen fit to appoint us, we desire to return our thanks to all those who have favored us with contributions during the period that we have been in charge of the paper. Also to our patrons we would say: Your kind appreciation of our humble efforts, and the valuable aid which you have afforded us



will ever receive our kindest remembrance, and while we make no pretensions to literary learning or journalistic ability it shall be our constant aim to give you as good a paper as our circumstances, our abilities and the time at our disposal will permit.

---

CORRESPONDENCE.

---

OGDEN, Dec. 9th, 1877.

*Dear Mr. Editor:*

Although I am not a member of the Young Men's Mutual Improvement Association, your untiring efforts for improvement in the different departments of the Society, over which you have been appointed to preside, have by no means passed without my notice. More especially since the advent of your enterprising little paper, the AMATEUR, have I noticed your unceasing labors in behalf of the youth of Zion, and it is with pleasure that I assure you of my most devout wishes for your continued success in the great and glorious work which has been placed upon you through your appointment to the presidency. Trusting that your earnest endeavors to do good may be crowned with brilliant success,

I am, dear sir,

very respectfully yours,

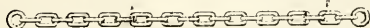
FRITZ.

"BOHEMIAN" ETIQUETTE.

---

INASMUCH as there are many curious notions in the world as to the manner in which persons should conduct themselves in order to gain the respect of all right-minded people, the writer of this article considers it his duty to expatiate upon this subject, and endeavor to show up the fallacy(?) of such old-fashioned ideas.

Now, young men, do not be led away with the notion that to be gentlemen is the great object in life. It is not according to the modern ideas of civilization and improvement. Whenever you see an opportunity, deviate as much as possible from the rules laid down by those insane individuals who have such straight-laced ideas of decorum. We are advised to take advantage of the opportunities we have in youth, and learn of those things which will make us useful members of society. Pshaw! Let us "enjoy life while we are young." In accordance with this programme it will be in order to make nightly visits to the nearest beer saloon, and by all means to stay there up to the last minute permitted by law, and an hour or so later, if possible. However, be that as it may, when you do start for your abode, be sure that those in the



neighborhood are not left in ignorance of the important fact. A few healthy yells will enliven those "old fogies" who think that ten or eleven o'clock p. m. is the right time to retire. Be sure to speak of your parents as "the old man" or "old woman." It is a well known fact that you owe your father and mother nothing! They have only taken good care of you from your babyhood up, and tended you through sickness; furnished you with clothing, food, etc., but what of that? It's no more than their parents did for them!

No better opportunities are afforded for a display of your abilities as "nonconformists" to the foolish ideas of etiquette than at public assemblages. At a party be sure to emit such copious discharges of tobacco juice from your mouth as you may feel necessary for the discomfort of those around you. The instant the floor manager puts in an appearance, to "call on," make a desperate rush across the hall, clutch a lady by the wrist, and drag her upon the floor. Tread upon everybody's toes, and should any individual presume to complain, strike him to your feet, —if you can—this is a free country, and the man who seeks to restrain you is an usurper.

In short, do everything in your

power to break down these foolish notions of law, order and politeness, and the probabilities are that one fine day you will have the satisfaction of boarding at the expense of the law-abiding community—in a "government hotel."

REX G.

---

### OUR ENTERTAINMENT.

THE Parlor Entertainment at the City Hall on Friday evening, the 7th inst., was tolerably well attended, though not as largely by members of the Association as could be desired. The pieces, with but few exceptions, were very creditably rendered, eliciting from the audience loud and continued applause.

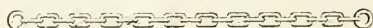
On Friday evening next the Association will give another entertainment at the same place, when an entirely new programme will be presented, the musical part of which will be performed by the members of the North Ogden Choir. Mr. Cox, of Hooper City, will also favor us with a few comicalities. For particulars see programme enclosed.

---

Where lives the man that hath not  
tried

How mirth can into folly glide,  
And folly into sin!

—Scott.



*THOUGHT.*

**H**OW many of us appreciate the importance of learning to think? What! says some, is not thought spontaneous? Can the art of thinking be cultivated and acquired? We answer yes. It is just as essential that we learn to think correctly, as that we learn the art of reading properly, for while the latter is one of the mediums through which we receive information and intelligence, no amount of reading will make us wise unless we reflect upon what we read, and, by thought and reflection, make it a source of profit and benefit to us.

By pursuing this course we will find new ideas presenting themselves to our minds from time to time, which, if promptly received and considered, will help to develop our mental faculties and give them strength and power. And, although we may not possess the genius of a Shakespeare or a Newton, we may all attain that healthy condition of mental development which will enable us to impart to others some ideas and thoughts which will benefit them, and thus we can give as well as receive intelligence. Then let us try to learn this art by reflecting upon and digesting whatever we read or hear, being careful always to read only good books, such as will teach us truth instead of error, and closing our ears to all improper or unprofitable communications.

We should also learn to write our thoughts and thus give others the benefit of our ideas and reflections. To aid us in this the AMATEUR has been established in our Association. May it accomplish the object of its existence. S.

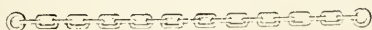
*SWEARING.*

**T**HE habit of swearing is such a vile and complicated crime that I am surprised that men who wish to be considered wise and polite, should ever be found guilty of it. It is low, coarse and wicked; a vice to which there is no temptation, and one of those sins which may be called presumptuous.

Swearing is not only reprobated by the laws of good taste and good manners, but forbidden by the commandment of God. He who makes use of oaths would seem to give us to understand that his bare word is not to be taken.

It is our duty as members of an Association for mutual improvement, to do our utmost to improve our conduct, and to set a good example to all, both old and young: for a bad example tends to corrupt in some degree, every one that lives within its baneful influence; and since swearing is an example that is an insult to refined society, a breach of good manners and an offense in the sight of God, none who wish to maintain a good character or to obtain the favor of the Lord, should ever be guilty of its practice.

W. J.



## OUR LAST LECTURE.

ELDER David M. Stuart was greeted with an overflowing house on Wednesday evening last, it being the occasion on which he was announced to continue his very interesting lecture entitled "Missionary Experience Abroad."

The speaker began by stating that he would endeavor to convince the skeptic of the necessity of faith in God and a reliance on his never failing promises. He gave a careful account of his experience and travels in Oregon and Washington Territories, in all of which the overruling providences of the Lord were illustrated in the most positive and striking manner. He made many converts; had many marvelous dreams and visions; passed through trials and hardships of the most perilous character; and at length when on his return to Utah, his party, composed of seven men three women and two children, was attacked by Indians. Their animals stolen; one of their number shot full of arrows and they were left in an Indian country, not knowing where they were, without animals and almost without food. But they were marvelously delivered from all of this by the hand of God, and in time all arrived in the valley of the Great Salt Lake in safety. The lecture throughout was full of interesting narratives and historical facts, maintaining the strictest and intensest interest from beginning to end.

## PASTIMES.

## CHARADES.

I am a sentence composed of 16 letters:

- My 1, 6, 7, 8, 9, is a kind of cloth.  
 My 10, 14, 4, 5, is a place to walk.  
 My 11, 7, 13, 12, 2, is the name of a stream.  
 My 14, 16, 12, is a kind of drink.  
 My 6, 14, 4, 12, 2, we could not live without.  
 My 11, 3, 4, 5, is the name of a girl.  
 My 6, 5, 7, 4, 12, is a clean color.  
 My 6, 15, 4, 5, is a preposition.  
 My 13, 15, 11, 4, 3, 12, we should ever keep.

My whole is a well known quotation.

II.

I am composed of 17 letters.

- My 14, 2, 10, 17, is used for roofing houses.  
 My 4, 5, 15, is what farmers need in abundance.  
 My 8, 9, 10, 11, is a favorite amusement.  
 My 3, 1, 9, 7, 11, 17, is what mothers need.  
 My 14, 17, 12, is much used as a beverage.  
 My 8, 2, 8, 11, 17, is a sacred volume.  
 My 14, 5, 13, 16, 17, 6, is a lawyer of Ogden.  
 My 7, 17, 12, 14, 4, all must meet.  
 My whole is the name of a gentleman well known in Ogden.

G.

Two little boys are peddling apples, each having 30 apiece; one meets a customer and sells at the rate of 2 for a cent, and receives in return 15 cents. The other meets the same party, to whom the former had sold, and in order to dispose of his apples, is compelled to sell 3 for a cent, and receives but 10 cents. Amount received from both sales, 25 cents. Now 2 apples for a cent and 3 apples for a cent is equal to 5 apples for 2 cents; but 60 apples at the same ratio would cost but 24 cents. Now how did the boys obtain the extra cent, they have ing received 25 cents, as before stated.

Answers to the above are requested, which if received in time, will appear in our next issue.

## OFFICERS

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
 David Kay, First Counselor.  
 Moroni Poulter, Second Counselor.  
 Washington Jenkins, Rec. Sec'y.  
 R. P. Harris, Corresponding Sec.  
 Willard Farr, Treasurer.  
 William James, Librarian.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 5.

OGDEN, UTAH, JAN. 9, 1878.

Vol. 1.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

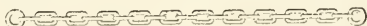
### *LIFE AND DEATH.*

WHAT a world of conflicting thoughts and emotions throning the mind of one who attempts the contemplation of the true and full import of the words, Life and Death! In the English language, with all its beauty of simile, its wealth of synonym, there are to be found no other words so laden with the joys and sorrows of existence, so fraught with meaning to mankind.

Life, in its broad, unlimited sense, is the representation of happiness, of glory, of pleasure, of honor, of truth and even of eternity. Death, equally broad in contrast, presents the sombre picture of misery, of darkness, of degradation, of annihilation.

Considered thus, mere existence is not life; and, even as life includes all that is bright and joyous, so to live means to fill up the measure of our creation with persistent, heaven-directed efforts, with noble, god-like deeds, and by leaving behind a pure, untarnished record for the emulation of those who follow us. To fall short of this is to fail in the fulfillment of the purposes for which the Almighty placed us here on earth. Nor is death merely the cessation of respiration—no, to the saint of God this is but the gateway to life. To sin deeply and beyond forgiveness is to drink of death in all its bitterness. But for those whose lives are blameless this aspect possesses no terror. Happy are they who can welcome the sleep called death as being the path which they will joyfully tread to reach the Throne of God and there receive the crown of Life Eternal.

KENNON.



## CORRESPONDENCE.

TOOELE CITY, Dec. 14, '77.

EDITOR AMATEUR:

DEAR SIR—Having had the privilege of perusing a copy of your little paper, and noticing your invitation for correspondence I avail myself of the first opportunity of writing.

Our Association hailed with great pleasure the announcement that Prest. J. F. Wells and Elder B. F. Cummings, Jr., were coming out here to look after the interest of the young people of this stake of Zion, and before they had completed their tour, we learned to appreciate more fully the labors in which they are engaged.

They arrived here on Monday, the 10th inst., and held meetings in the afternoon and evening, Prest. J. F. Wells pointed out in a clear and forcible manner the benefits to be derived by being connected with such associations. It is almost impossible to realize the advantages we have, until we are called to fill a mission or other important duties in life. Elder B. F. Cummings gave a very interesting account of his labors in the ministry, also of his connection with improvement associations, where he had gained much that was valuable to him when called to other and greater duties.

Bro. Moroni Picket was chosen Supt. of the Y. M. M. I. A. of Tooele, and was unanimously sustained.

On Tuesday our party, which was composed of Prest. J. F.

Wells, Elder B. F. Cummings, Jr., Prest. F. M. Lyman, of the Tooele Stake, Supt. Maroni Picket, Prest. O. H. Barrus, Assistant Sec., T. Hale and your correspondent, proceeded to Grantsville and held meetings in the afternoon and evening. From Grantsville we went to St. John's in Rush valley, held two meetings there and on Thursday returned to the terminus.

The spirit of the Gospel prevailed; and much good and timely instruction was given.

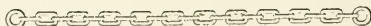
We desire to see the AMATEUR prosper, and your efforts toward mutual improvement crowned with success.

I remain yours in the Gospel,  
THOS. W. LEE.

SALT LAKE CITY, Jan. 2, '78.

EDITOR AMATEUR:

I wish you and all the readers of the AMATEUR a "Happy New Year." I thought, perhaps, a few items concerning the manner in which the new year was spent in this city would be of interest to the readers of our paper. The day was observed as a general holiday, the principal stores and places of business in the city were closed and the employees free to participate in the enjoyments of the day. As the old year began to draw near its close, people might be seen both from town and country, making purchases of the good things of earth to enjoy themselves on the beginning of the new year, causing the hearts of both merchant and purchaser to be made glad. The new year dawned with



a clear sky above, and earth, adorned in her fairest robes, affording excellent sleighing, which was largely participated in by both old and young, causing the tintinabulation of a hundred merry bells to be heard until a late hour at night. Among other amusements were those of skating and dancing, the latter of which was enjoyed in the various ward school houses and public buildings throughout the city. The one, perhaps, most worthy of note was that held in the Eleventh Ward Assembly Rooms on New Year's eve, which reflected great credit on the committee of arrangements, for the taste and skill they displayed in decorating the hall so beautifully for the occasion. The music was excellent and everything passed off to the perfect satisfaction of all who attended. The party closed at a few minutes past twelve o'clock, each attendant wishing the other a glad and prosperous new year. Wishing the AMATEUR every success,

I am yours,

PARKER.

#### PARLOR ENTERTAINMENT.

THE entertainment of Friday evening, Dec. 21st, was better in every respect than any former one of which we have any recollection.

The North Ogden choir performed their portion of the programme in a very masterly and creditable manner, receiving vociferous

applause at the conclusion of each piece. Messrs. Robt. Cox, Washington Jenkins and W. H. West also did themselves much credit in the various pieces assigned to them, each receiving in turn a liberal meed of applause, the two former gentlemen being separately encored.

We feel to return thanks to all who have kindly aided us in our past few entertainments, and particularly to the North Ogden choir, who came from a distance through inclement weather, we would say: your kind and able assistance is much appreciated by us and will be gladly reciprocated whenever opportunity permits.

#### OUR HOLIDAY PARTIES.

THE two social parties given by the Association at the County Court House, one on Christmas and the other on New Year's eve, were well attended, and both passed off in a very orderly, pleasant and highly enjoyable manner.

The music under the leadership of Prof. Fowler was most excellent. The floor managers and attendant committees were very gentlemanly and courteous. The company that assembled was strictly select, and the utmost vivacity and spirit prevailed during the entire evening. Both parties closed at 12 o'clock sharp.

## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young Men's Mutual Improvement Association, of Ogden City, Utah.

AUSTIN C. BROWN, . . . EDITOR.

WEDNESDAY,..... JAN. 9th, 1878.

## OUR ENTREE.

AS we have been chosen to the editorship of the AMATEUR for one term, we enter upon the necessary labors timidly, hoping that the public eye will not scan too closely our feeble efforts, but remember that we and many others are amateurs, who are striving to advance in the scale of intelligence and usefulness, so that when the fathers pass away their places may be filled by honest, active and efficient young men. Improvement is our watch-word and by the blessing of the Lord, and the strength of union we intend to press onward until the most sanguinary hopes of our leaders are fully realized.

## MARRIAGE.

OF all questions that have agitated the human mind, that of marriage claims its place as one of the greatest. It originated with the Gods in eternity, has been given to their children for a blessing and exaltation, and is the one great

source through which every blessing ever promised to man is received. The greatest promises ever made to man were to Abraham, for he was told that to the increase of his posterity there should be no end; and in his seed all the nations of the earth should be blessed. This promise, made to some of our pious Christian friends of the nineteenth century, would be considered a great reproach, and no doubt they would be much offended, considering it low and vulgar, and fit only for worldly-minded people. But the great Patriarch viewed the matter very differently. He considered himself greatly favored by being the father of a multitude of nations—the father of the faithful. It is evident that this promise never could have been fulfilled only through the marriage covenant, which was held by them to be most sacred, because they understood the magnitude of such promises and the penalty of an unvirtuous life. The same promises were made to Jacob, and directly from him sprang the Twelve Tribes of Israel, who were scattered in all the world, and are now receiving the Gospel and beginning to return from their long dispersion.

The history of nations furnishes much food for reflection on this





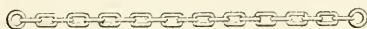
subject, and as they are so similar in this respect, it is needless to make distinctions.

While the marriage vow was held sacred and offspring considered honorable, while celibacy was looked upon with disfavor and sometimes even punished, the people were generally virtuous and the nation prospered; a race of honest, active and intelligent men and women sprang up, spread abroad their dominions, and at times ruled the world. But mark their decline: By honest industry they become wealthy and gradually the extravagant fashions of older and declining nations are introduced among them, and then begin those lavish expenditures which render it impossible for a young man of moderate income to maintain a family. At first they cannot afford to marry, then have no desire to, and what is the result? It becomes unpopular to marry and still more unpopular to become a parent. In a few generations the place of their sturdy, self-dependent ancestors is filled by a pampered and sickly race, pride and extravagance take the place of the simple and frugal ways of their sires, virtue soon ceases to exist except in name, and the marriage vow is disregarded and often entirely unknown. Libertines and courtesans swarm the streets and public places, and

the land is full of the fruits of illegitimacy. Honesty exists only in name, public faith is violated, every department of government is manipulated by fraud, and at length the judgments of an offended God fall upon them, and their greatness and glory are known only as things of the past.

Our own proud nation is no exception to the rule. Their is no need, however, to recount her crimes and corruption; they are but a picture of the past, and the same results will follow the same causes in all ages of the world.

The Lord in His infinite mercy has, at length, revealed the holy order of celestial marriage, and a work of regeneration has begun in the earth. While marriage is unpopular with the world, among those who have embraced the Everlasting Gospel it is regarded as honorable, and a father of many children assumes that patriarchal standing in the community with which Abraham and the patriarchs of his time were honored. A generation, the legitimate fruits of virtue, has sprung up, with the principles of honesty and integrity firmly rooted in their natures, and as surely as will truth triumph over error, and virtue over corruption, so will the march of regeneration ultimately give them the ascendancy, until "the little stone, cut out of the mountain without hands, will roll forth and fill the whole 'earth.'" Mankind as a race, by obedience to this law, will eventually attain to their primitive longevity, and the age of a man will become as the age of a tree.



*OUR LAST LECTURE.*

**E**LDER W. W. BURTON delivered a very interesting and amusing lecture on Wednesday evening last, his subject being "Travels in the North of England."

He was called to the ministry when only eighteen years of age, and sent to preach the unpopular doctrine of Jesus Christ without purse or scrip. Being young and inexperienced he found it a great task to preach; but knowing it to be his duty he continued, and whenever an opportunity offered, lifted up his voice in defense of the Gospel, that all who desired might have a knowledge of the truth which he had received.

Sometimes he found friends, who ministered to his wants. Upon one occasion he visited thirteen houses to obtain lodging for the night, but the people, having been warned by their pious Christian(?) minister, not to entertain a "Mormon" on pain of losing their employment, refused him lodging, and he was obliged to stay out of doors.

At another time he was challenged to debate upon the principles of the Gospel with a learned minister. The proud man, in a very arrogant manner, related, in

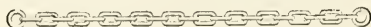
a short speech, how he had met and vanquished the greatest men that could be brought against him, and now he was about to engage in debate with a boy, whom he looked upon with disdain, and would "soon teach his place." The discussion lasted five nights, before large audiences. At the end of which time the boy, with truth and consequently good logic on his side, had gained such a decided advantage that the modern Goliath was obliged to slink from the crowd without "whipping the boy," as he had declared he would. Elder Burton continued to preach in that part of the country with much success.

As the subject is by no means exhausted, the lecturer will perhaps continue it at some future time.

*THE FORTHCOMING LECTURE.*

**E**LDER Joseph Stanford will lecture to the Association on Wednesday evening next, the 16th inst. Subject: "Language."

Bro. Stanford is a speaker of considerable merit, and no doubt will present for our consideration many valuable and interesting truths in regard to the all-important subject upon which he has kindly consented to treat. Let us give him a full house and an appreciative hearing.



*SELF CULTURE.*

THE cultivation of the mind is one of the highest pursuits in which we can engage, and one in which we should all be deeply interested. There is a broad field spread out before us in which to labor, and a rich reward awaits the diligent.

If we have not fully realized the necessity of self culture we should try to do so now. Let us imagine for one moment, gold, silver and precious gems scattered on every side in rich profusion, and, like the glad sunshine, free to all. Have you any idea that we would set calmly by and see others enriching themselves, while we are quite as needy as they? Without doubt every one of us would exert ourselves to the utmost to obtain a portion of that which we considered so valuable.

Now there is in reality before us, an extensive field of inexhaustible gems of far greater value than those referred to, for they will enrich the mind, and if wisely used will greatly increase our capabilities for doing good. As mutual improvement is our watchword, let us go to work in earnest, resolved to do the best for ourselves and others that we possibly can. Let us improve every oppor-

tunity for adding to our store of knowledge. Watch carefully the precious moments, for when once gone, they are gone forever. Read the best books, and reflect upon what we read, that we may be benefitted thereby.

Many have risen to eminence in literature, who have labored under greater difficulties than those with which we have to contend, and this fact should furnish us a motive to improve the time and talents conferred upon us in such a manner as to become a blessing to ourselves and to society. We need not be discouraged because we see many in advance of us, for if we only exercise patience, and are sufficiently energetic, we shall see ere long that we are making rapid progress and shall feel amply compensated for all our trouble.

But while we are seeking intellectual attainments, let us not neglect the culture of our moral faculties. For without morality, however highly educated we may be, our lives will prove to be a curse, rather than a blessing.

GLYN.

---

A local company will present a splendid comedy bill at the Ogden Theatre on Saturday evening next.

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man.

A crusade against dancing has been inaugurated in Baltimore upper circles. Many of the young lady church members have ceased to trip the "light fantastic," and assert that the ball-room will know them no more forever.

Bill Shute was a member of the Twenty sixth. While the boys crowded around the old flag at the recent reunion, Bill, with an irrepressible humor, called out:

"Boys, I am no speaker, but there's a blamed sight more of you here than I ever saw in a fight."

This brought down the house.—  
Franklin (Ky) Review.

### OFFICERS

OF THE Y. M. M. I. A., OF OGDEN  
CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

### TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

We will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

## PASTIMES.

### CHARADES.

(No. 1.)

I am composed of 24 letters:  
My 14, 3, 16, 17, 13, is what we all should love.  
My 1, 2, 20, 17, 21, is a color.  
My 4, 2, 16, 11, 6, is a useful article.  
My 12, 10, 23, is a pronoun.  
My 7, 9, 15, 4, 24, is worn by ladies.  
My 19, 22, 15, 21, is what we should try to be.  
My 5, 16, 9, 20, 12, is a lady's name.  
My 14, 6, 8, 23, is a kind of fruit.  
My 17, 8, 21, 3, is good to eat.  
My whole is a quotation from the Bible.

M. H.

(No. 2.)

I am composed of 12 letters:  
My 6, 4, 2, is a place of confinement.  
My 11, 12, 10, 3, forms part of a fortune.  
My 5, 9, 2, is much admired by women.  
My 1, 3, is a pronoun.  
My 8, 9, 11, 4, sometimes causes speculation.  
My 6, 12, 10, is used extensively.  
My 5, 9, 11, 7, is the second covering of nutmegs.  
My whole is one of the greatest evils of the age.

P.

(No. 3.)

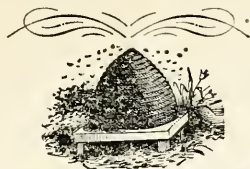

Place the numbers, from 1 to 16 inclusive, in the above diagram, in such a manner that they may be reckoned 16 different ways, amounting to 34 each time. Z.

The answers to Charades in our last number were RICHARD BALLANTYNE, (a prominent man of Ogden) and TRUTH WILL PREVAIL (a well known quotation.) Correct answers have been received from Charles W. Hill, Ben. E. Rich, Emily J. Newman, and Wm. Van Dyke.

Answers to the above are requested, which if received in time, will appear in our next issue.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 6.

OGDEN, UTAH, JAN. 23, 1878.

Vol. I.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

### POLITICS.

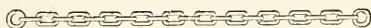
THERE seems to be, among the more respectable classes of the American people, a growing distrust for all things political, and a consequent desire to avoid political parties and political positions. That this should be the case may seem strange to some but to those who have noted the gradual degeneracy of American politics during the past few years of republican administration, it seems but a natural and legitimate consequence.

It is certainly very deplorable that those who should be the most interested in maintaining a good government, and who might exercise the greatest influence for good in political circles should feel

thus inclined, for no system of republicanism can long escape degeneracy when the moral influences of the more respectable classes of society are withdrawn.

A nation to be truly republican, must not only be intelligent, but truly moral as well—willing to acknowledge and respect the rights of others and to sacrifice private interests for the public weal whenever and wherever circumstances may seem to require it.

As the average of virtue, intelligence and self-restraint declines among a people, more strict and arbitrary laws have to be enacted to prevent crime; more stringent police and other regulations for public safety enforced, and finally as moral degeneracy proceeds, the government gradually assumes a despotic character. One by one the liberties of the people are taken away and at length republicanism ceases to exist.



Our nation seems to be trodding this downward road to-day. Crime is increasing; political leaders are becoming more and more corrupt; gradually the liberties of the people are being encroached upon, and some of the very tyrannies which led our fathers to sever their connection with the mother country are being practiced upon certain sections of this great republic.

No wonder, then, that the better classes of society feel to shrink from political responsibilities.

But to shrink from public duty simply because it is dishonored by others is nevertheless wrong, for it encourages the evil complained of by removing restraint. Every citizen should feel it a duty owing to his country in return for the liberties guaranteed to him by her laws, that he take an active interest in all matters relating to the good government of the nation. That he not only exercise his right of franchise, but that he uses his best judgment and most potent influence to secure good men in office and always stand ready to chastize by rejecting and ostracising from political circles, all those who can be controlled by any other motive than a love of country and a devotion to her laws. All young men and young ladies too, who expect or desire to exer-

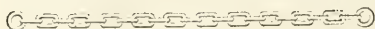
cise the rights of American citizens should early acquire a knowledge of the fundamental principles of our civil polity and the local laws by which they are governed. They should firmly resolve not only to never seek for public office, but also to never shrink from a public duty or trust when properly tendered or committed to them. They should fully and forcibly realize that our government is a "government of the people, for the people and by the people," that to this end public officers are public servants and not public rulers, and that the influence of their votes when cast in connection with those of their fellow citizens will inevitably shape the character of the administration of the government.

Without a knowledge of our laws and a proper appreciation of republican principles generally, no one can intelligibly live within or above the law, can properly exercise the functions of citizenship or become a safe custodian of those inestimable principles of American freedom, which have been bought at the cost of blood and transmitted to this generation by the truest and sincerest patriotism.

A.

---

ERROR.—In consequence of the hurry with which the last issue had necessarily to be prepared, an error inadvertently crept into 'Our Entree.'



*HOW TO TALK.*

THE writer of this article, being one of those unfortunate individuals not in possession of this gift, has lately given much thought to the all important subject, and has arrived at the following conclusions, which if not being the means of making orators of some, will undoubtedly render aid in the accomplishment of our object:

How to talk well is a talent not possessed by all, and few of us imagine how easily it may be acquired. In the first place it is our duty to familiarize ourselves with the use and meaning of words. We should be careful in our daily conversation to avoid false, vicious or low forms of expression. A little care in the choice of words at home and in our ordinary talk might amply be repaid, and if we were half as earnest in the formation of our habits of conversation as we are in trying to gain other accomplishments, there undoubtedly would be an additional charm given to our conversation. Instead of rummaging Webster's Unabridged from one end to the other in search of the "biggest words," and mixing them up in our speeches and essays regardless of sense or meaning, the word which most directly conveys the

idea should be used. It would not injure us to read, occasionally, some good, terse author, whose style will insensibly form and color ours, and if wishing to give scope and vigor to our imagination, read, after the Bible, Shakespeare and Milton. We should never be without some volume which will feed us intellectually.

In public speaking, if we fail a hundred times we should not give up. "Can't" accomplishes nothing, "try" everything.

Above all we should cultivate the spirit of truth, and endeavor to be guided by it in all our efforts at public speaking, particularly when we desire to be instructive.

To be able to express our thoughts in a clear, forcible and effective manner, is a gift worth seeking and one that can be attained by all, even those of moderate intelligence, if we will but persevere. J. P. S.

*OFFICERS*

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young Men's Mutual Improvement Association, of Ogden City, Utah.

AUSTIN C. BROWN, EDITOR.

WEDNESDAY,..... JAN. 23d, 1878.

*TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.*

We will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

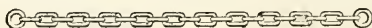
*SLANDER.*

IT is a fact much to be regretted that there is a growing disposition with many to vilify their neighbors or associates by spreading reports to their detriment, which either have no foundation in truth, or, if understood according to the intent of the heart, would be wholly justifiable: but when changed considerably and colored more, appear very bad. Slander is like a two-edged sword, which cuts right and left regardless of whom it strikes, and many times leaves wounds deeper than the glittering steel—wounds that can never be healed. Like any other habit, it gains strength by each repetition, until those guilty of its practice become as incapable of telling the truth as others are of believing him.

When in company, for want of more entertaining subjects, conversation turns upon the supposed misconduct of some acquaintance, repeating what has been heard, always being sure to add a little to make it interesting. "What harm can there be in it?" says one. Look at it for a moment. Who authorized you to render judgment against your brother and expose what you think to be faults, to the inspection of the public, with only surmisings as to what could have been his real intentions?

Remember that the difference between outward appearance and inward meaning may be very great. Besides you are contracting the low and vile habit of telling for truth that which you know or believe to be false, laying a snare which will bring shame and confusion upon yourself, besides tending to ruin the character of others, leaving a suspicion against them which will perhaps require the lapse of years to efface.

If a man take his neighbor's cow, horse or other property, he is called a thief, and is punished according to law; but he may rob him of his reputation, which he has labored for years to establish, he may sweep away his good name and blight his fairest hopes, but still he is left to go on with his





work of destruction, rejoicing in the ruin he has made.

If those who are in the habit of slandering others would turn their thoughts inwardly, search their own hearts and give an honest and impartial account of all they find there, it might teach them a useful lesson and convince them that there are many who are far more worthy than they.

It is the duty of the sons and daughters of the Latter-day Saints to so live that every word and action may bear the strictest scrutiny, and when laid open to the public gaze will reflect credit upon themselves.

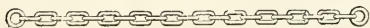
They should shun the very appearance of evil, and try by every legitimate means in their power to lead the erring to a better life, but should not trample a man in the dust because he may have a fault. Be charitable to the weak and wayward, while there is a chance to save them from utter ruin. Assist the needy and down-trodden, and seek to disseminate light and truth, peace and good will throughout the earth, until perfect love will fill every bosom, the tongue of the slanderer be silenced forever, confidence be fully restored and every man be able to meet a brother and a friend.

### COURTSHIP.

THIS is a very complicated question, one which admits of a great many variations, so many in fact that no rule can be made applicable to all cases, or set forth any definite mode of procedure.

Courtship is a matter full of interest, both to the observer and to the observed; and is often quite laughable to the former when witnessing the operation through the keyhole of the door which separates the inspector from the parties officiating.

The place usually selected for making the debut is a Sunday evening meeting, though a sociable or other entertainment is often chosen for the purpose. As the end of the proceedings of the evening draw near, an experienced eye may detect an unusual activity or restlessness, accompanied by a change of color in the face of the one, increasing constantly until the moment for making the application arrives. Here he falters, shrinks almost from his self-imposed task. However, he finally obtains permission to "see her home." But few words are spoken, the time being occupied chiefly in meditation. This is a good idea, though conversational powers should be cultivated also. Arriv-



ing at the gate he is invited in, but declines and they separate for the evening, both chuckling over the adventure. The task becomes easier with each succeeding attempt, until finally the invitation to "come in" is accepted. Being seated, conversation is opened by the "old folks," upon health and other topics. The interview being agreeable, the stay is prolonged until, if the family be a devout one, the hour for prayer is announced, and the head of the family, being desirous of ascertaining the true character of the visitor, requests him to pray. This is a moment of great embarrassment, and if the candidate has not the precaution to catch a bad cold or some other malady, he is in a strange predicament. To avoid a repetition, the next evening is spent alone in an adjoining room, as are also the succeeding ones. At first considerable room is necessary, but this is gradually overcome, and soon the space between the two is very materially lessened. As time passes and the visits become more frequent, they become careless as regards surrounding objects: the fire is neglected and other means for keeping warm are resorted to.

Finally, after careful deliberation, a proposition is drawn up,

and being duly considered and remodeled, is offered. Fainting enuies, (though it is seldom genuine) followed by a restoration to consciousness when the matter is briefly considered. Her consent generally follows, and unless the old gentleman runs him off with a shot gun on the first intimation of what he has done, the wedding day is set, the ceremonies are soon after solemnized, and the happy pair enter upon life's copartnership together, laden with the best wishes of numerous friends.

B. M.

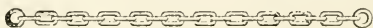
---

*"BOHEMIAN" ETIQUETTE.*

[CONCLUDED.]

HAVING, in my last chapter on this subject, thrown out a few hints for the benefit (?) of the masculine gender, it may be as well, in order not to excite jealousy on the part of the fair sex, to address myself to the latter on this important subject.

Fair readers, probably you are aware that, in this mundane sphere, there is a class of people who hold the singular idea that a person may be dressed in rags and yet be honest and good! What is going to become of the rules and laws governing society and upper-ten-dom if such ideas



are permitted to predominate? It will be necessary, therefore, in order to break through this and other old fashioned notions, for you to deport yourselves as follows:

In your circle of acquaintances there must be some who, through poverty or otherwise, are compelled to wear "frights of bonnets" or "perfectly horrible dresses." Here is your chance. Nature has been lavish enough to give you a nose; elevate the aforesaid as high as possible; gather the folds of your own "lovely silk or satin" garment and sweep past with an air of awful grandeur. That will most probably be a settler. If the poor girl is of a sensitive disposition, she will probably, upon reaching home, shed a few tears. Ah! What a triumph! It is true she may be a good, kind, hard working girl, but she is poor, and hence must be despised.

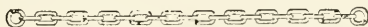
Whatever you do, be sure to cause as much bad feeling as possible with your tongue. Be sure to say spiteful things about those with whom you are surrounded. This is one of the finest diversions in the world; it keeps nervous people in a delightful state of indignation. Should a friend, by some mishap commit a little indiscretion, be sure to magnify his or

her fault to the utmost. If it be one of your own sex, be particularly harsh; women always deserve more blame than "perfectly splendid" or "awful sweet" men, because the latter are probably "sowing wild oats," but for faults in your own sex (except they be in yourself) have not one iota of mercy.

In short, make this life as spicy for yourself and uncomfortable for others as possible; learn all the current items of gossip, and make it a point to repeat them with dispatch and additions; never give a civil answer to any but those whom you wish to "captivate," and if you are compelled to do so, wash out your mouth with an extra dose of disrespectful remarks or answers, at the earliest opportunity; make all manner of ridicule of the aged and infirm; and, above all, no matter what befalls, "run the house!" I call special attention to this last rule, as it brings many a gray hair and heavy sigh, whereas a different course would lead to happiness and love on the part of your parents.

Do all this, and I will assure you that the ill-will of your acquaintances, the shame of your friends and sorrowful indignation of those who love you longest and dearest shall be your lot! This, it is true, is called the *evil* way. You should know which is best.

REX G.



## THE LAPSE OF TIME.

ONWARD, and ever onward flows the stream of time, never varying from its even course, and never pausing for any tardy adventurer that may be floating idly upon its surface. We may stand by its banks, and gaze upon its moving waves, and we think how slowly they roll along; but ere we are aware, the little ripple which but a moment before started at our feet, has imperceptibly glided away, and is now lost in the distance; and although we see it no more, it is still slowly, but surely proceeding on to the great sea of eternity. Thus it is with the moments of our time; they come and are gone before we have scarcely noticed their existence, and when once gone they can never be recalled. The miser may offer the hoarded wealth of years for only a few hours of the time which he has spent so foolishly, but his offer will be vain. And vain also would be the prayers of the poor sinner just entering the portals of death, for a few of those precious moments he has wasted, in which to make atonement for the past wickedness of his life.

The necessity of making the best use of our time has been the theme of poets; it has been sounded from the pulpit by men of experience, and whispered in the ears of the young by those who were just passing away; but still the great mass of the people rush on heedless of the warning so kindly given them, and perhaps realize only when too late, the great good

they might have accomplished had they pursued a different course. Let us be determined that we will not be numbered with this class, but ever seek earnestly for wisdom to guide us, that our lives may be replete with good deeds, that when our little bark shall have completed the voyage of life, it may be safely moored in the harbor of Heaven, and we receive the welcome plaudit: "Well done thou good and faithful servant, enter thou into the joys of thy Lord," G.

## PASTIMES.

(No. 4.)

William has eleven oranges which he wishes to divide between James and John, giving James three-sevenths more than John; how many should each have.

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

No answer having been received to the above we publish it. Add up and down, right and left; from corner to corner crosswise; the four corners; the four ends of the two middle lines each way; four centre squares; the four squares of each corner. It may be read three ways still.

Answers to Charades in our last issue are as follows; No. 1. "Blessed are the Peacemakers." No. 2, "Intemperance." Correct answers have been received from Miss Belle Farr, Chas. W. Hill and Heber Purdy.

Contributors to this column should be certain that their puzzles contain points of merit, and above all be certain that they are correct. They should also be accompanied with the answers.



KNOWLEDGE IS POWER.

UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 7.

OGDEN, UTAH, FEB. 6, 1878.

Vol. I.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

## POETRY.

### A MOTTO FOR BOYS.

THE boy who does a stroke and stops,  
Will ne'er a great man be;  
'Tis the aggregate of single drops  
That makes the sea the sea.

The mountain was not at its birth  
A mountain, so to speak;  
The little atoms of sand and earth  
Have made its peak a peak.

Not all at once the morning streams  
The gold above the gray;  
'Tis thousand little yellow gleams  
That makes the day a day.

Not from the snow-drift May awakes  
In purples, reds, and greens;  
Spring's whole bright retinue it takes  
To make her queen of queens.

Upon the orchard rain must fall,  
And soak from branch to root,  
And blossom blooms and fades withal,  
Before the fruit is fruit.

The farmer must needs sow and till,  
And wait the wheaten bread,  
Then cradle, thresh, and go to mill  
Before the bread is bread.

## THE PRESENT, PAST AND FUTURE.

WE are living in an age when all creation seems to totter; when nothing in the shape of human wordmanship, either mental or physical, seems to have any foundation to it. One nation of people are being swept away by another, and others likely to be drawn into the conflict. Kingdoms fear and tremble because of the great disasters which appers so imminent in the sign of the times. Man has lost all confidence in man. Wickedness and crime of all descriptions have taken a firm foot-hold in all nations and are rooting deeper and deeper. But we must not dwell too long on the present state of affairs, for it will only sicken the hearts of those who contemplate the awful sight.

As for the workings of the past, especially the last forty-eight years, most glorious have been the

results. A new dispensation has been opened, and one which is different in its character from any yet given to mankind. The kingdom of God has been established never to be thrown down again.

This dispensation has brought forth more hidden treasure and genuine knowledge for human enlightenment than any one since the death of our Lord and Savior. It has opened the channel of inspiration and communication between man and his maker, and restored to earth those sacred keys by which her inhabitants can grasp the tree of life and feel their way back from where they came, to that paradise of love where sin and cruelty never enters, where sorrow never seeks the aching breast and death, with all its pangs, has not a claim. It is here we stop to contemplate eternity, the bitter and the sweet. But where comes the knowledge of all this bliss and happiness. It is from God the giver of all good gifts. The gates of heaven have been opened and the spirits of just men been permitted to enter therein. Angels have visited the earth and conversed with men in the flesh; delivered to them the keys of the Priesthood of the Son of God in their purity. Unbound the captive hearts of many of the

honest and innocent people of the earth, and the cry has gone forth, "Gather ye together oh my people and flee to the mountains for safety, for great are the scourges and calamities that are coming upon the children of men because of their wickedness and abominations, which are great." The Lord has said that this land of America is a choice land above all others, and that whatsoever people dwell upon it shall serve Him, the Lord their God, or be swept away when the cup of their abomination is full. Now, the signs of the times plainly indicate that great disasters are nigh at hand, when many of the prophecies uttered by men of God in olden times are about to be fulfilled. Kingdoms and Empires, which to human view have been the strongest in existence, will crumble to decay and pass away like the dew when the first bright rays of the sun sheds its resplendent light upon the earth. But what great and mighty changes must take place before that awful day, that the tares may be separated from the wheat and the pure in heart come out clean and unspotted. "Then awake ye defenders of Zion," put on the mantles and robes of righteousness and make yourselves as a

solid mountain of rock against wickedness and crime, that when God shall call you can say "here am I, Lord," and be prepared to meet Him in His glory. Then let us early and most carefully set to work and purify ourselves and honor God and His commandments, that we may not, in the final day of reckoning, be found among the tares and be burned, "for behold the day cometh, saith the Lord of hosts, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble, but unto you that fear my name shall the Son of Righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall."

K.

---

*CORRESPONDENCE.*

---

MORGAN CITY, Morgan Co.,

January 15th, 1878.

EDITOR AMATEUR:

DEAR SIR:—Having had the pleasure of reading two copies of your valuable little paper and noticing your invitation for correspondence, I improve the opportunity of writing.

We have a M. I. Association here, and a portion of our community realize much good from it. Some of our young men do not as yet, appear to fully realize the

necessity of availing themselves of every opportunity for adding to their store of knowledge, but I am in hopes they will do so soon. Those of us that are contributors to the M. I. Association fully realize the necessity of self-culture, and that mutual improvement is our aim.

The subjects we treat are principally theological, and when any thing is advanced by the young members it is generally substantiated by scripture.

Our Bishop and other experienced Elders are members of our Association, all of whom are pleased to explain to us subjects that we do not comprehend. We are desirous of seeing all Mutual Improvement Associations throughout the Territory prosper, and the objects of your little paper crowned with success.

I remain yours in the Gospel of Christ,

JNO. S. BARRETT.

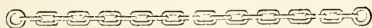
---

*OFFICERS*

---

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.



## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young Men's Mutual Improvement Association, of Ogden City, Utah.

AUSTIN C. BROWN, EDITOR.

WEDNESDAY, FEB 26th, 1878.

TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

Our term as editor expired with the last issue, but because of the discontinuance of meetings in pursuance of resolutions by the City Council, no opportunity has offered for appointing a successor, hence, we are compelled to continue for another term.

TO THE YOUNG MEN OF OGDEN.

MUCH has been said and much might yet be said which would be of great benefit to the young men of this community if they would carefully consider and profit by such instructions.

It has often been remarked that the young are the hope and pride of Zion. It is expected that they will take up the work where their fathers leave off and carry it on

with increased power and ability. They should prepare themselves to step to the front and take an active part in bearing off that kingdom which their fathers have labored, suffered, and many of them died, to establish.

Realizing the responsibilities that will soon devolve upon us, it is surprising to see the indifference of many with regard to the acquisition of knowledge, preferring to spend their time in idle conversation in which there is no profit, while such a world of useful information lies before them, and all that is required is to reach out and grasp the rich treasures. But to excel requires the unceasing labor of years, and this is the reason why so few ever reach the top of the ladder of fame.

The Gospel is to be preached to all nations and Israel gathered from every land, from the islands of the sea, from the wilds of North and South America, Zion is to be redeemed, temples and cities are to be built to the name of our God, and many other great and mighty works are to be accomplished. Then will be needed judges, legislators, governors and men of intelligence in every branch of public and private interest, men of high moral standing and intellectual culture, who are



willing to devote their lives to the building up of the great latter-day work.

Such is the high destiny of every faithful young man in this community. Let us then improve the fleeting moments while they are ours and make it a rule to learn a little every day so that when the duties of life are laid upon us we may be able to bear them off with honor to ourselves and satisfaction to all with whom we may be associated.

---

#### HONESTY.

---

IF we wish to be honored and respected through life, we must be honest in all our actions and ever strive to be honest in whatever position we may be placed. By being honest and truthful we will gain a name that will never be lost, and will be respected by our friends and by all with whom we are associated. If we see any of our associates going astray let us be honest with them and talk to them kindly and never say anything to rob them or their name. We should be honest with ourselves, with our friends and with our God; in this way we will be honored and respected wherever we go.

H.

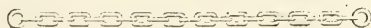
#### POLITICS.

---

A celebrated writer has said that "governments were necessary evils—their necessity arising from the selfishness and stupidity of mankind."

This may seem a strange saying, but is nevertheless a true one. Were all mankind willing and able to acknowledge and respect the rights of others and to commit no crime it is evident that there would be no necessity for a code of laws defining the rights of the people or providing against aggression and wrong. But as we are a fallen race prone to do evil and slow to do good governments have to be instituted to protect us against one another, which assumes a liberal character among the more intelligent and moral subdivisions of mankind, and a tyrannical and despotic form among the more selfish and ignorant. Thus it will be seen by reference to history that in all ages of the world the character of governments have been conformable to the character of the people composing them and that as the people became corrupt their governments necessarily became despotic and in time crumbled to decay.

The American government was established under the broad æges of



moral and intellectual supremacy. Our fathers fled from the oppression of the old world to seek an asylum in the promised land, where no law existed but the law of nature, and where freedom reigned supreme. At first they knew no man-made laws and bowed in submission to no man-made governments, but as their numbers increased and a proneness to evil was manifested on the part of some, regulations for mutual protection had to be instituted, the enforcement of which, in the course of time, necessitated the assessment of a tax, and thus the elements of a government gradually became instituted upon this continent.

For lack of space the above article had to be continued. A.

[TO BE CONTINUED.]

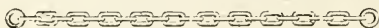
### INDUSTRY.

THE habit of industry is one which should by no means be neglected by the young man or woman whose object in life is to acquire knowledge, both as relates to the physical and a mental character. We should realize that we are required by our Heavenly Father to be industrious and that it is essential to our health and happiness, as well as being the means of providing those things

that are necessary for our daily sustenance. "There is no excellence without labor," is a truism which is well understood by all, and why try to evade the carrying into effect of the same by wasting our time in idleness, frequenting saloons, billiard halls, and other places of a like character? Better by far study the arts and sciences which are so necessary to make us useful and honorable members of society. We have the privilege of attending meetings of a literary and religious nature, both of which tend to draw our minds from the many temptations that are continually presented before us, which would, if indulged in, render us unfit for the associations of those who have been industrious, and have sought to perfect themselves in every good and noble undertaking. Hence, young friends, let us cultivate those traits of character that will, in after years, redound to our honor and be a continual source of joy and happiness to the soul, that it may be said of us when we have finished our course his life was characterized with industry. P.

### HOME.

THERE are very few, if any, of the Latter-day Saints, who are without good and comfortable homes; yet, how many there are,



especially among the young, that do not realize or appreciate this great blessing, and are careless and indifferent in regard to making them what they should be, a heaven on earth.

At home we lay the foundation of our whole lives; hence, how important that it should be a happy and orderly one; if it is not such, it is because we do not endeavor to make it so; and as we form habits while young that will follow us through life, let us commence at home with father and mother, brothers and sisters, by forming habits that will be worthy of imitation, and that will bring to us honor and respect from those with whom we may associate.

We can make ourselves, and all around us, happy, if we constantly seek for the spirit of God to direct us, and strive to fill our homes, and the hearts of those who are near and dear to us, with sunshine and love.

VALENTINE.

---

### INFIDELITY.

---

WE are all aware, or should be, that there is a growing disposition among all classes of people to disbelieve the precious truths that are contained within the lids of the Bible, truths that have been

accepted by all Christian denominations that have sprang up since the Christian era. Our country is teeming with learned men that are using their utmost energies through the press to produce a reign of infidelity in the land and lead the most devout believers in the Bible to deny the existence of a God that rules over the universe and answers our prayers. How ridiculous it seems for men to travel about the country teaching the people that there is no God when we have plenty of evidences to substantiate our belief that there is such a being. When we look around us and see the sun shine and see the firmament in all its glory, the mountains, oceans, seas, lakes and rivers and all the beauties of nature that we gaze upon, does it not seem absurd to believe that there is no God that has brought into existence all these things?

If we wish to escape the snares that are laid to catch us and lead us from the truth, we have got to be less skeptical, read sacred books more than we do, and become thoroughly acquainted with all kinds of historical and scientific knowledge; if we do this we will never drift into infidelity and say that we believe there is no God.

S. E. A.

## MEMORY.

MEMORY is the sweet music of the past; it brings happy thoughts to our remembrance. What a blessing it is that our Heavenly Father has, through his goodness, permitted us to live and enjoy blessings that bring gladness to our hearts. There is not a person who cannot remember some happy and enjoyable time in life that is a source of consolation to them when they are oppressed and borne down with trouble and grief. Even the child can call to memory pleasant and happy hours that have been spent in climbing the hillside or roaming through fields and meadows culling the choicest flowers that could be found, or indulging in such other pastime that is common to children. We all, no doubt, can remember trouble, but if we look on the bright side of it it amounts to nothing compared with those happy thoughts that dawn upon the mind and cause us to remember the pleasures that are past and gone never to return. It is thus that the sweet reminiscences of the past shed a ray of light upon our path when apparently every other avenue is closed against us.

C.A.D.

A Niagara hackman during a quarrel the other day was shot through the heart. Not being hit in a vital part, he has recovered, while a fellow hackman, who was kicked in the pocket during the same quarrel, died instantly.

"Why do you paint?" asked a violinist of his daughter. "For the same reason that you use rosin," papa. "What's that?" Why it helps me to draw my beau.

## PASTIMES.

## CHARADES.

(No. 5.)

I am composed of 22 letters.  
 My 13, 3, 6, 5, is a rapacious bird.  
 My 16, 8, 2, 12, 11, is the name of a river.  
 My 1, 2, 22, 5, 13, is the name of a city.  
 My 15, 21, 2, 8, 9, is a musical instrument.  
 My 7, 15, 5, is a tool.  
 My 17, 1, 9, 5, 11, 14, is what we should try to be.  
 My whole is a quotation from the Bible. E. 4

(No. 6.)

I am composed of 19 letters.  
 My 6, 15, 18, 16, is a heavenly body.  
 My 4, 13, 3, 16, is a small bird.  
 My 2, 7, 8, is a useful fowl.  
 My 4, 9, 13, 11, is something that crawls.  
 My 17, 9, 11, 3, is part of a house.  
 My 9, 10, is a preposition.  
 My 1, 5, 13, 9, 8, 1, 15, is a large city.  
 My whole is the title of a book. C. W. H.

(No. 7.)

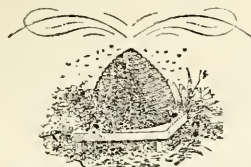
I am a surname of woman or man.  
 Now try and guess me if you can.  
 Behold me as a bird I sing  
 So sweetly while I'm on the wing;  
 Behold again and you'll behold  
 A thing that was in days of old;  
 As it was made before the flood  
 By one who loved and worshipped God.

Contributors to this column should be certain that their puzzles contain points of merit, and above all be certain that they are correct. They should also be accompanied with the answers.

Answers to the above are requested, which if received in time, will appear in our next issue.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 8.

OGDEN, UTAH, FEB. 20, 1878.

Vol. I.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

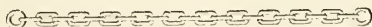
### POLITICS.

The early colonists of this country lived in what has been termed the golden age of literature, when the contest between intelligence and free thought on the one hand and ignoring superstition and thralldom on the other were working mighty revolutions throughout the whole face of Europe. Emerging from the conflict with religious convictions and political sentiments purified by the fires of these reformatory times they were eminently fitted to become the worthy founders of a great republican nation. Inured to hardship and taught in nature's school their ideas of government naturally assumed the most practical shape, and while they were ready to cast

aside the dogmas of the old world they were also equally ready to adopt whatever of good its political systems possessed.

Such was the school of our fathers, and when at length they were made to feel the hand of foreign oppression and taught their mutual dependence, city upon city and colony upon colony their friendship increased, and their union became so cemented that the combined power of one of the greatest nations of the earth became inadequate to subdue them. The pent up fires of freedom belched forth like the spontaneous forces of a mighty volcano consuming the last vestige of despotism upon this fair land, clearing the moral atmosphere of every element inimical to freedom, and erecting a political structure whose dome towers far above the political monuments of time.

Thus our nation early became a



nation of tried and *trusty* patriots who were willing to sacrifice their lives and all they possessed for the boon of liberty. And since it required such unselfish devotion to a common cause to establish this government, so also will it require the utmost love of country and regard for republican principles to perpetuate our nation's greatness. We want good men in office; but before we can expect this there must be a pure republican sentiment directing the votes of the nation. Blind partizan fanaticism must be driven from the political field and intelligent, liberal, cosmopolitan motives direct the political affairs of the country. To this end every American citizen should become a political student and be educated to that standard of republican excellence which will secure the utmost freedom and integrity throughout all the departments of our local and national governments.

A.

---

*OUR IMPROVEMENT ASSOCIATIONS.*

---

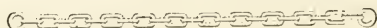
Salt Lake City, Feb. 4, '78.

EDITOR AMATEUR:

**T**HE organization of M. I. Associations throughout the Territory marks the first outgrowth of that spirit of genius which must for a time lie dormant in any com-

munity of pioneers. In the first years of the settlement of a new country, all talents and time must be called together to subdue the evils of climate and soil; and it is not until the first generation is well in its prime, that any of the better arts of learning and culture will penetrate their midst. Even so has it been with Utah: the past quarter of a century has seen the fight of the hardy settlers with Mother Nature; and now that they may look abroad over wide fields and comfortable homes, and feel that the wants of life are assured, they may turn their thoughts to the cultivation of their craving intellects, and engraft in the minds of their children those principles of enlightenment to which they have so long been comparative strangers.

My own limited experience does not permit me to make mention of Associations outside of this city; but hereabouts, as far as I have seen, the young people have deeply appreciated this new movement for their benefit. The nineteen different M. I. Societies of this city are all in a flourishing condition, and those vituperative bodies who have so much to say about the ignorance of the "Mormon" youth might find something to astonish them if they could



bring themselves to visit our ward associations. I have the honor to preside over the M. I. Society of our ward; as it is the youngest and smallest ward of the city, our attendance is not as numerous as many others, but, though essentially juvenile, it comprises the greater portion of the youth of our ward. "The gir's" are admitted as well as "the boys," and in their exercises are fully as efficient; each evening a programme is made out by a committee, which assigns to a certain number of members such duties as readings, declamations, essays, dialogues, music, &c., and though the society is understood to be mainly a religious one, it is not thought best to restrict the exercises altogether to religious topics; for the most part, however, they are of a moral or religious tone, and the committee on programmes usually require the readings and declamations to be from such books as Spencer's *Letters and Key to Theology*; essays are assigned to be written on Truth, Faith, Happiness, etc., etc., and nearly every night the members hand in a sufficient number of questions on various topics to be distributed equally around; and which are returnable at the next meeting with an answer. That your Association is flourishing, is quite apparent from its little publication, the *AMATEUR*, a copy of which lies before me; a better means of bringing out your literary

talent I think could not be devised; in my opinion many of the articles are as good as any that are found in like periodicals of the world, and that it may "wave long and wide" is the sincere wish of your friend,  
IMPROVEMENT.

---

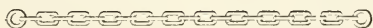
### FRIENDSHIP.

---

WITHOUT friendship life has no charm; uncheered by social intercourse, life would, indeed, be barren. The only things which can render friendship sure and lasting, are virtue, purity of manners, an elevated soul, and perfect integrity of heart.

Your friend! What words can picture all he is to you—all he inspires you to be to yourself—all the goodness and greatness which, in his presence, seems possible in life? The sweetest, and truest, and best part of our nature is magnetized, and thrilled to its very centre.

Lovers of virtue should have none but men of virtue for their friends; and on this point the proof of worthiness ought principally to turn; because where there is no virtue there is no security that our honor, confidence and friendship will not be betrayed and abused. The necessary appendages of friendship are confidence and benevolence. W.



## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young  
Men's Mutual Improvement Association, of  
Ogden City, Utah.

AUSTIN C. BROWN, . . . . . EDITOR.

WEDNESDAY,.....FEB 20th, 1878.

*TO PRESIDENTS OF MUTUAL IMPROVE-  
MENT ASSOCIATIONS.*

WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also, invite them, one and all, to favor us with an occasional correspondence.

*OUR MEETINGS RESUMED.*

**A**BOUT five weeks ago the city of Ogden was placed under quarantine in consequence of which our meetings were suspended; anxiety and foreboding seemed to pervade the public mind, business was paralyzed and a recurrence of the scenes of a year ago for a time appeared imminent. But by the blessing of the Lord and the good management of the City Fathers, that fearful calamity is averted, the dread disease is once more forced from our city, business is beginning to resume its former activity and we are again permitted to enjoy the association of friends in our meetings and listen to the rich instructions of those

whose practical experience is most valuable and is calculated to materially aid us in battling with the stern realities of life.

For these great blessings our minds should be drawn out in thankfulness to our Father in heaven, and we should endeavor to manifest our appreciation by renewed diligence in attending our meetings and performing those duties which may be assigned to us.

It is understood that Elder Joseph Stanford will deliver the lecture previously announced, on the subject of "Language," on Wednesday evening, the 20th instant.

Bro. Stanford is a speaker of unquestioned ability, and no doubt will present for our consideration many ideas which will be of great value to those who profit by them. In this connection we would respectfully suggest to our lecture committee the propriety of securing the services of some able lecturer, who will favor us with a discourse upon the resources, business prospects and natural peculiarities of Utah, that our young men who will be sent with the message of the gospel to the nations may be able to answer the numerous questions that will undoubtedly be asked on these subjects, and no doubt much good will come of it.



## CORRESPONDENCE.

We received a communication from North Ogden, from which we condense the following:

Elder Thos. Wallace delivered a lecture before the Y. M. M. I. A. of this place on Sunday evening, Jan. 27, his subject being "The Remarkable Features of the Nineteenth Century."

He referred with great force and plainness to the restoration of the gospel through the Prophet Joseph Smith, and the rapid development of the arts and sciences since that time, which would exercise a powerful influence toward the accomplishment of the greatest work ever given to man. Referred to the martyrdom of Joseph and Hyrum while under the pledged faith of the State of Illinois for their protection, and the subsequent drivings and the final exodus of over 20,000 people from the borders of civilization, who were forced to seek a home in these interior wilds.

The lecturer next referred to President Brigham Young; to his remarkable ability as an organizer, statesman and philanthropist, and the success which characterized all his efforts in whatever capacity his energies were directed.

The lecture was interesting throughout and was listened to with marked attention.

Bro. Wallace has kindly consented to repeat the above lecture before the Y. M. M. I. A. of Ogden City, on Wednesday evening next. We trust that he will be greeted with a good attendance.

## THE LESSON OF SUBMISSION.

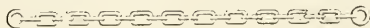
WHILE domiciled with my earliest friend, Uncle Laron, I learned a lesson, the remembrance of which shall never leave me. I was nursing with impatience my wound, which improved so very slowly that under the continued confinement and pain I grew restive, and complained bitterly of my condition.

"Don't speak so, my boy," said Uncle Laron one day, when I had been unusually demonstrative in speech, "to do so evinces a spirit of rebellion against Providence."

"But why?" I asked, although awed somewhat by his grave manner, "surely there is no sin in bewailing one's misfortune?"

He answered, "There is a difference between chiding circumstances and speaking doubtfully of the wisdom of 'Him, who doeth all things well.' I have lived in this world many more years than you, my boy; and I tell you, if you wish to be happy in life, you should endeavor, instead of continually repining at your afflictions and the hardness of your lot, to say—in all humility, 'Not as I will, Oh Father, but as Thou wilt.'"

"Uncle Laron," I ventured to remark, "did you ever find it easy



in the hour of trial to say those words?"

"Often, my boy, and from the spirit which prompted me, I have derived comfort far beyond that which any earthly power could give. Not that I have always so firmly relied on the wisdom of Divine Providence, however: once, ere I had fully learned that God's ways are infinitely superior to our ways—I mean when Adina, the wife of my youth, was taken from the earth, during the first stage of my grief I felt to upbraid Providence with gross injustice, and refused to be comforted."

A long silence ensued. I sat motionless regarding him while a few tear drops stole silently down the kind old face, as memory vividly recalled the loving form of the young wife whose body was laid in the cold, damp earth a quarter of a century since. After a time I softly spoke: "Uncle Laron, tell me of her death: it occurred after you came to the valley, did it not?"

"Yes, after we came to the valley of the Great Salt Lake, my boy. But I will tell you all."

Then in his deep, thrilling voice he spoke on. And I—forgetting all else in the interest of his story, seemed carried back to the time when the cities and towns of this valley were in their infancy, and

the site of the now luxuriant orchards and fields was but a barren waste.

"My boy, from the first time I heard the glad sound of the gospel in old Connecticut, I felt impressed with its truth; so much so that when I was obliged to choose between remaining among my kindred and friends in ease and comfort, and taking my departure to join the Saints in the far west, with no reluctance I chose the latter. The trials of the Saints—of which I was a partaker—in persecution, in hunger and distress, in traversing hundreds of miles of trackless and unbroken country to reach this valley, the haven of their rest, have become subjects of history: no need to recount them now. Enough to say that after five years of toil and hardship, willingly undergone, I found myself here with youth, health, and a fair proportion of the comforts of existence as my lot. We, Adina and I, had been married but a year when we moved into our own modest little house. Very proud and happy we were in it; for though it was built of unhewn logs and situated nearly two miles from any other human habitation, still it was all our own, and as such, better than a palace belonging to anyone else. Then we settled

down to the enjoyment of life, fondly anticipating the joys of the future and believing ourselves the happiest people in the world.

“But alas for our rose colored dreams of futurity! Ere six short months—so very fleeting that they seem to have vanished as a breath of summer wind, had glided by, an event occurred which shattered all my castles, and plunged me for a time from the heights of bliss into an abyss of pain. Just as the first chill blasts of November gave token of approaching winter, Adina sank into a wasting fever. Day after day as I came in from toil, to my unspeakable sorrow I found her sinking lower and lower, until finally, out of sheer anxiety, I was obliged to give up my usual labor and remain constantly in the house.

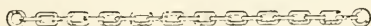
“As the days sped on, she grew worse; and at length the life I loved so well—that I would gladly have died to save—lay trembling in the balance. Oh, the agony of those weary hours of watching! How I hoped and prayed and begged in trembling tones that she might be spared!

“Just at the close of one of those dreary, mournful days, with her sweet, musical voice reduced to the faintest breath, she called me to her bedside and asked to be raised from the pillow. I lifted

her in my strong arms and held her against my beating heart, while a look of ineffable peace stole over her dear wasted face. For half an hour I held her thus—no word being spoken; but her liquid, loving eyes, far more beseeching and eloquent than words, fixed intently upon me; then, without a single quiver of the white lips, without a single tremor of the frail body, the pure, unstained soul took its departure, and I held in my almost nerveless arms the material substance, without the quickening spirit, of Adina, my beloved wife.

“With bursting heart, with passionate, rebellious feelings, I laid the lifeless form on the bed, decently composed the limbs, covered with a sheet the white, marble face, and then with grief-bowed head passed through the desolate house into the gloomy world beyond.

“Oh, fitting type of my sorrow! Black, heavy clouds had settled down upon the earth like a pall; the universe seemed to mourn with me; so far as I could see, not a living thing stirred on the face of the earth; the sky was still shrouded in funeral gloom. Suddenly a few gentle rain-drops fell in token of sympathy; and then, as if relieved by the slight flow of tears,



the vault of heaven brightened; far in the west the clouds rose from the bosom of the lake, disclosing a scene of marvelous beauty. The sun had set; but—beyond the dark curtain which had slowly lifted like a proud artist gently sliding the veil and jealously revealing the loveliness of his picture—his rays had dyed the heavens with crimson light and transformed the patches of fleecy clouds into masses of molten gold. Yet, even as I looked, the glory died away; the brilliant colors faded into amber and violet hues; and at last came darkness.

“I saw and realized all this—how a flash of brightness could pierce the blackest cloud; yet in my blindness I would not allow a ray of light to illumine my spirit even for an instant; and, as the darkness of night now hid from my carnal gaze the things of earth, so the darkness of my soul obscured from my spiritual vision the light of God’s truth. In my sin and folly I cried, ‘Let midnight reign forever on the earth, since the sun of my life is extinguished!’

“Then with a shudder at my own blasphemy, I tried to pray; the effort had a powerful effect upon me; I began to struggle with the adversary. All night long I paced up and down before that humble

house, determined not to enter until I could recognize God’s hand in my bereavement. Thus struggling the grey dawn of morning found me; and thus determined the glory of morning sun burst upon me, bringing instant conviction and flooding my soul with calm and holy joy.

“For, did not the sun that declined in darkness, rise o’er the eastern mountains in peerless effulgence? Did not the Lord Jesus say, ‘I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live?’

“Then, with broken and contrite spirit, I entered the room where the mother and sister of Adina had laid out the earthly tabernacle in pure, white robes. Standing there, gazing without a sigh upon the impassive form, involuntarily I spoke: ‘It is sown in corruption; it is reaped in incorruption!’”

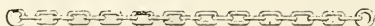
Verily, “He doeth all things well.”

KENNON.

#### OFFICERS

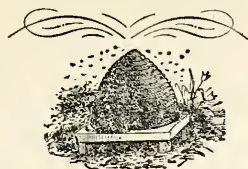
OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec’y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.





KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 9.

OGDEN, UTAH, March 6, 1878.

Vol. 1.

## THE AMATEUR.

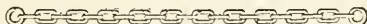
Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

### HAVE AN AIM IN LIFE.

NEVER go a drone through life  
But always have an aim;  
Though this world be full of strife,  
Yet strive to win a name.  
Time is valued more than gold.  
By those who strive to win:  
They who get the firmest hold,  
Are they who first begin.  
Though the path seems rough to you,  
And rugged all the way,  
Yet with courage firm and true,  
You sure will win the day;  
Others they may scoff and jeer,  
But do not step aside;  
Struggle on and do not fear,  
The path will open wide.  
Highest prizes are not won  
By those who do not work;  
Steady on 'til day is done,  
No duty you must shirk;  
Choose your lesson, learn it well,  
And muster all you can:  
Perseverance sure will tell,  
And make of you a man.  
Sweetest roses always bloom  
The highest on the bush;  
In the world for you there's room,  
If you will only push;  
First be sure you're in the right,  
And then just look ahead;  
Sure the goal will come in sight  
Before the day is sped.  
Do not then, discouraged be,  
Nor give up in despair;  
Work, and in the end you'll see  
The prize will be your share.  
Enter bravely into the strife,  
You sure will rise to fame;  
Sweet success is yours in life  
If you but have an aim.

## THE LECTURE.

ON Wednesday evening, the 20th ult., Elder Joseph Stantord delivered his lecture on "Language" which was announced to have taken place previous to the quarantine regulations being placed upon the city. The building was crowded to its utmost capacity, and many people were unable to gain admission. The lecturer referred to and repeated a number of English provincialisms; spoke of the necessity of acquiring a correct knowledge of our mother tongue, of cultivating a habit of correct speaking, and expressing our thoughts clearly and intelligibly. Hoped ere long to see colleges and other institutions of learning established in this place, where our young men can be taught other languages besides the English; also every other branch of literature that will embellish



and adorn their minds, and be to them a source of lasting pleasure and utility.

The lecturer spoke a little over an hour, and handled the subject in an interesting manner, during which the utmost attention prevailed. We regret that our limited space prevents us giving a more extended notice of the lecture, which it richly deserves.

---

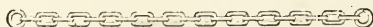
### THE DOOM OF NATIONS.

HOW frequently the doom of nations has been determined by the issue of a single combat between a few thousand men. Austerlitz, Marengo, the plains of Waterloo, the battle of Sadowa and the capitulation of Sedan, amply testify to this. What were the numbers employed, the time occupied and the number of lives lost on any one of these occasions compared with the momentous consequences produced upon the states and kingdoms whose fate was involved in the issue? A decisive battle is lost, and the will of the conqueror is imposed upon a whole kingdom. Military men tell us that to maintain an army of a given strength in the field at least three times that number of trained men must be reckoned upon. One-third of this force

faces the enemy, a second is held ready to supply the casualties in the first and the third to fill up the vacancies in the second. When Germany, in 1870, invaded France, what did we expect to stop the progress of the German forces but the army opposed to them? But when the first line of the French defence was defeated, she had no reserve, and her militia and the levy *en masse* which took place proved useless. From the wars of 1866 to 1870 some most important lessons may be obtained as to the short, sharp and decisive character of modern warfare, and we may be excused for briefly recalling two or three leading facts as to dates associated with each of these remarkable campaigns.

On the 18th of June, 1866, Prussia declared war against Austria. Five days afterward—on the 23d—the Prussian forces were in Bohemia; on the 3d of July, or fifteen days after the declaration of war, Benedek was utterly defeated at Sadowa, and the war was practically ended. On the 4th of July Austria ceded Venetia to Italy, and a fortnight afterwards was witnessed the formation of the new German confederation, which was superceded in 1871 by the establishment of the German Empire.

The events of the Franco-Prussian war of 1870 were almost



as abrupt, sudden and overwhelming War was declared in Berlin on the 19th of July; on the 23d, four days afterwards, the bridge of Kiell was blown up by the Germans, and on the 6th of August, eighteen days after the declaration of war, McMahon was totally defeated at the battle of Woerth. On the first of September the battle of Sedan took place, and, on the following day, or forty-five days from the opening of the war, the Emperor Napoleon was a prisoner.

The facts thus briefly summarized show the hopelessness of trusting to "making soldiers" after a war has been declared, and the absolute necessity, above all things, of forming a powerful force of trained men in time of peace, for a reserve, but living in their own homes.

M.

### TRUE RELIGION.

ALTHOUGH the Nineteenth Century has produced the most enlightened race of people that has ever inhabited the earth, so far as art, science and scholastic refinement are concerned, it has also produced Christian denominations that are far from practising the precepts taught by the worthies of olden times. Each of the sectarian denominations of to-day profess to believe in the same God and the same Savior; each sect contends that *it* is right and all the rest wrong. Now there is only one

right, consequently all others must be wrong. The question arises, which *is* the right religion? This question has perplexed the great minds of the religious world for a number of years without a satisfactory solution. Each thinks his religion contains the most merit, and produces a better chance for him to fill his pockets with that which is worshipped by a majority of the world—money. The religion that teaches the most elevating principles and practices the commands laid down by our Lord and Savior, Jesus Christ, when he was upon the earth, is the religion that will in some future day be looked to as the only plan of salvation and exaltation. How many of the eminent preachers of Christendom are there that sincerely believe the doctrine they preach, and live up to the principles they expound, in their daily walk of life? Are there not many that put on a very solemn countenance for Sunday and preach a most excellent sermon—enough to make their auditors look upon them as paragons of purity and sincerity? But when Sunday is over, that is the last of their religion until Sunday returns, and during the time intervening, these very preachers may be seen dabbling in all kinds of sin and wickedness, thereby transgressing the laws of Him whom they profess to worship.

S. E. A.

## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young  
Men's Mutual Improvement Association, of  
Ogden City, Utah.

JOHN P. SMITH, - - EDITOR.

WEDNESDAY,..... MARCH 6th, 1878.

*TO PRESIDENTS OF MUTUAL IMPROVE-  
MENT ASSOCIATIONS.*

WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also, invite them, one and all, to favor us with an occasional correspondence.

*THE FIRST.*

FOR the first time in the course of our existence, and despite our protestations of lack of experience and ability, the duties of an editor have devolved upon us. We very much regret, and can truthfully say that we do not in any way feel exultant or joyous over the brilliant prospects offered us through this channel. We make no pretensions to literary learning or journalistic ability, and other obligations place us under the necessity of conducting our editorial duties by lamplight, which, together with the limited time at our disposal may be the cause of errors, grammatical and otherwise, creeping in here and there,

despite our most careful scrutiny and attention. We are amateurs, just commencing the struggle of life, contending and battling against ignorance, striving with all diligence and exertion to climb the ladder of fame, and seeking continually for the Spirit of God to direct us in our proceedings. We firmly believe that the AMATEUR will be the means of bringing into active exercise some of the latent talent of the younger portion of our community, and lead to the development of those abilities which are so essential to the advancement and progress of the Kingdom of God upon the earth. We therefore ask that the eye of the critic scan not too closely our feeble efforts, but that he will take into consideration the above important facts, and kindly "pass our imperfections by."

*GOOD AND BAD.*

ONE hundred and forty-six years ago, on the 22d of February last, on the homestead at Bridge's Creek, in the State of Vermont, George Washington, "The Father of our Country," was born. George had only the commonest advantages of the day—no language but his own, and simple instruction in the ordinary branches

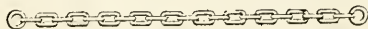


of an English education were the extent of his privileges. On the 12th of April, 1743, while yet in his prime, George was afflicted by the death of his father, Augustine Washington. By this sudden and great loss, Mary, the mother of George, became his guide and instructor, and moulded his character for the future eminence which he attained. From a child he was fond of the mimic sport of a soldier's life. This love of adventure grew upon him. As an illustration of his obedience, it is said that at the age of fourteen years a midshipman's warrant was obtained for him, and his luggage was on board a man-of-war when, his mother's heart failing her, George, the ever obedient son, gave up the plan of seeking fame in the navy.

Returning to school, George devoted his attention to improvement in all those branches calculated to fit him for civil or military service. Perseverance and completeness marked his whole course, and the habits of method and order which were then established, adhered to him through life. He found time to do everything and to do it well. In short, his was a character which, even in boyhood, marked him out to be a leader and guide of others. His schoolfellows came to him to decide their little differences, and

his sincerity and fairness gave him the ascendancy at all times.

The life of Washington, his obedience and truthfulness to his parents is well known to every school boy. We have only given a short sketch of his early history in order to show the differences existing between him and some of the boys of our day. True, we have in our community many good and honest boys and girls, who will evidently, at some future day, fill honorable positions. On the other hand there are many of a different character, boys who, unlike Washington, have a growing disposition to do evil. "Satan always finds work for idle hands to do," and consequently, mischief, quarrels, fights and disturbances of every nature and description are general with them. We might enumerate a great many vices practiced by this class of the youth, if necessary, but they are too well known to need particularizing. Such conduct in boys is sometimes thought to be the fault of parents in not giving proper heed to their religious and moral guidance, and preparing them for the duties and responsibilities of life; but as a general thing it is not. Parents have a great deal more of the outside element to contend with to-day than they had several years



ago. All classes of people, good, bad and indifferent, are flocking into our community yearly, and some of the worst and most degraded specimens of humanity are frequently dropped here; Ogden, being the terminii of so many railroads, is particularly noted for this one feature. Our boys are caught in the snare, and are soon victims to the most foul and vicious habits and vices.

The question naturally arises, what is to be done with such boys? We are unable to say, but at the same time feel certain that some means could be devised by which they can be brought to a knowledge of their situation. Something ought to be done, as they are fast becoming a nuisance and disgrace to the respectable portion of our community, and are only a drawback to those of their schoolmates who are endeavoring to do the will of their parents and teachers. If allowed to pursue the course they are taking they will inevitably bring remorse upon themselves and sorrow and affliction to the hearts of their parents, many of whom are entirely ignorant of the vicious ways of their offspring, and whom, if informed of the fact, would undoubtedly exclaim in the words of the father of Washington: "I would rather have seen him nailed in his coffin," etc.

Let us use our influence for the reformation of these boys. Let children be kept out of the streets, away from bad company, and let us have a class of boys, intelligent, honest, moral and religious in character. Give us plenty of boys like George Washington, "Active, energetic, prompt, ready; knowing how to obey quite as well as how to command." These qualities might well have raised him above his fellows, and indicated the greatness and nobleness of the career before him.

---

#### POSTPONEMENT OF ONE ISSUE.

IN consequence of a "rush" of very urgent work at the Ogden Junction office, whereby the type, etc., used in the publication of our little periodical will be needed for a week or two, the next number of the AMATEUR will, as a necessity, have to be postponed until Wednesday, March 27th—three weeks from the date of the present issue. We trust this explanation will be satisfactory to our readers and patrons.

---

#### OFFICERS

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor.  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

*A WORD ON CHARITY.*

CHARITY is one of the noblest virtues that God has given to man. Yet how few of us cultivate it? How few of us realize the many obligations we are under to our Heavenly Father for the blessings and comforts of life—for our very existence upon the earth.

The Lord has commanded us to love our neighbors as ourselves. Let us, therefore, be kind and charitable to all with whom we come in contact; let us scatter seeds of kindness, love and charity, wherever we go, that we may be the means of brightening the life of some weary soul. We know not how much good just one kind word may do to those who are on the path to ruin; or how much comfort it may give to those who are cast down, or bereft of friends.

Let us search for the good qualities in each other, instead of finding fault. If we are tempted to speak unkindly of any one, we should examine our own hearts and see if we are free from error. I think we will find that none of us are perfect. We should, therefore, cultivate the spirit of charity and love. Bring peace and happiness to all around us, not only to the rich and to those who treat us well, but it is the poor and

friendless, the weak and wayward to whom we should bring our offerings of love and charity.

Let us do all the good we can in this life, that when our Heavenly Father shall call us to lay our bodies in the grave, we may meet Him with a clear conscience, well satisfied with our career upon the earth, and that we may long be remembered for our deeds of love and charity.

LU.

*YOUTH.*

WHAT is youth? It is the springtime of life; the morning of our existence in this world of joys and sorrows; the time when are imbibed the principles which, to a greater or less extent will govern in more mature years. Then of what infinite importance to the future man are the teachings he receives at his mother's knee; for, "as the twig is bent, so is the tree inclined," or, as the clay is shaped so in the heat of the furnace will the vessel appear.

Every one must have an education. If he does not receive good education he will inevitably obtain one of a different character, and if left, with so many adverse influences to bear upon him, to pursue his own course, he will, in a

majority of instances, prove a disgrace to himself, to his parents and to society. Of such, come the victims for the gallows; and how often we hear of the remark: "Had I been properly instructed by my parents, such would not have been my condition." thereby throwing a stigma upon the character of those whose lot might have been widely different had the proper course been pursued. But there are exceptions to all rules; and occasionally we hear of those whose early training has been good, and who have had every opportunity to become honored members of society, falling into vicious habits and becoming degraded. Such cases, however, are rare. If a child is properly governed at home, and taught while yet there may be an impression made, the principles of truth and honesty, and to shun the path of the evil-doer, few are the instances wherein he will deviate from the principles taught him.

B.

A Niagara hackman, during a quarrel, the other day, was shot through the heart. Not being hit in a vital part, he has recovered, while a fellow hackman, who was kicked in the pocket during the same quarrel, died instantly.

## PASTIMES.

### CHARADES.

(No. 8.)

I am composed of 16 letters.

My 1, 5, 8, 11 is a fuel,

My 7, 8, 16, 1, 10, 3 is a bird,

My 1, 15, 8, 16, 14, 5 is a city,

My 8, 7, 8, 4, 3, 14, 6, is a popular journal,

My 9, 2, 13, is a part of the human body,

My 12, 4, 14, 8, 6, 11 is a mount,

My whole is a city in one of the temperate zones.

J. G. S.

### ENIGMA.

(No. 9.)

My first appears in all that's good,  
And gracious, grand and great,  
It never does appear in sin  
Nor wickedness, nor hate.

My second shows itself in love,  
And lends its useful aid  
To glory, and—'t may seem strange—  
By it is sorrow made.

In wickedness my third shines forth;  
It deals in deeds most dread;  
It has no place in happiness—  
Of death it is the head.

Together these three letters place,  
And get them right, and true;  
The subject, then, you're sure to find,  
Should be beloved by you.

### BE-HEADINGS.

(No. 10.)

Behead a kind of fruit and leave a portion of the human frame.

Behead a substance and leave an article used for illuminating purposes.

Behead two or more animals and leave a kind of grain.

Behead an impossibility and leave an insect.

Behead a kind of grain and leave an element.

Behead again and leave to consume.

Behead a mass of mineral matter and leave a term in music. Behead again and leave a number.

Contributors to this column should be certain that their puzzles contain points of merit, and above all be certain that they are correct. They should also be accompanied with the answers.

Answers to the above are requested, which if received in time, will appear in our next issue.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 10.

OGDEN, UTAH, March 27, 1878.

Vol. 1.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

## POETRY.

### THE MORMON COLLIER.

**I**N Wales a Mormon collier  
Stood up his faith to preach,  
And though uneducated,  
He tried his best to teach.  
He knew he had the gospel,  
Received God's Spirit too,  
Enjoyed the blessings promised,  
And knew the work was true.

A learn'd divine was present;  
One thing he'd like to know;  
"Sir, have you *seen* the Spirit?"  
The collier answered "no."  
"You've *heard* him then?" he queried;  
"No sir." "You've *tasted*, then?"  
"I have not." Then you *smelled* him?"  
The "no" burst forth again.

"Well, have you ever *felt* him?"  
The collier shouted "Yes;  
I felt the Holy Spirit  
Just burning in my breast."  
"Ha, ha!" rejoiced the scholar,  
As if his point was won;  
"Of all this man's five senses,  
He cannot use but one."

The great divine grew warmer  
The collier to oppose,  
And said: "His simple *feeling*  
Is all that collier knows."  
'Twas true; but now the collier,  
An argument to find,  
Just stuck a pin, point upward,  
Upon the seat behind.

The champion, having ended,  
With joy now took his seat;  
But, quick as lightning, screaming,  
He jumped upon his feet  
The pin had pierced him deeply:  
The collier he would blame;  
Who, thus accused, made ready,  
And to the contest came.

"You *saw* the pin?" he questioned.  
"No," quoth the parson, shy.  
"You *heard* it then most surely?"  
The "no" came harsh and dry.  
"You *tasted* it your reverence?"  
The "no" came harsher still.  
"You *smelled* the pin, 'tis certain!"  
This "no" would almost kill.

"You did not *feel* the pin, sir?"  
(The parson knew too well.)  
"I did," then cursed the collier  
Down to the depths of hell.  
Ten honest souls were ready  
To join the Mormon Church;  
The collier left, quite happy,  
The parson in the lurch.

LEUAN.

## THE TELEPHONE.

**T**HE telephone, one of the most marvelous of modern inventions, has at length found its way into our Territory, and its capacity as a transmitter of oral sound has been satisfactorily demonstrated by a number of our citizens on lines between this place and Salt Lake City.

That we are living in an age of

unparalleled progress in all that appertains to science and the arts can scarcely be denied by any who are at all posted in the inventions, discoveries, and general scientific achievements of the past quarter of a century. A few short years ago the ordinary telegraph was regarded with almost superstitious wonder by the bulk of mankind not acquainted with the mysteries of the subtle though all-powerful element controlled and directed by the finger of man. To-day because of the march of progress it is viewed with ordinary concern, and is as common among the mediums for communicating intelligence as the general postal facilities with which the more enlightened nations of mankind are at present provided. No sooner had it descended to this level among the affairs of life than the genius of discovery and invention brought forth from the hidden resources of nature another and greater wonder to arouse the mind of man to speculative inquiry and to a partial realization of the great field of intelligence in which, through God's beneficence, he has been placed, that his attainment of knowledge might almost be commensurate with the aspirations of his soul.

To enter into a minute expla-

nation of the philosophy and mechanism of the telephone would perhaps occupy more of your valuable space than the claims of other and more worthy correspondents would permit, hence, I will be content with giving a few general ideas under this head.

For fear that some of the readers of the AMATEUR may not understand the philosophy of sound I would here say that sounds are transmitted or propagated through the air by waves, that travel swiftly from their source and strike in quick succession upon the tympanum or drum of the ear, producing to our senses the sounds sent forth, or shot forth, from the mouth of the speaker or sound-producing object. These waves in the ærial medium are supposed to resemble the ripples produced upon the calm surface of a pond or lake when a stone is suddenly dropped into it. At first quick, short waves are sent out in rapid succession, all radiating from the point where the stone fell which become smaller and farther separated as they recede until they are lost or subdued by the resistance of the sleeping waters which the far-spent force of the waves is unable longer to overcome. When the ærial sound-transmitting waves

are lost in the distance or unable longer to reproduce these vibrations with sufficient intensity upon the adjoining air the sound also is lost and silence prevails.

Now the sound or words to be communicated through the telephone are spoken into a tube or key, as it is called, at the extremity of which is placed a very thin sheet of iron called a diaphragm. Against this the sound-waves beat as against the tympanum of the ear and throw it into vibrations which are communicated by means of electricity over wires connected for the purpose to another diaphragm similarly arranged at a distant station. This latter diaphragm simultaneously reproduces the vibrations of the first, creating a new but similar set of air waves which in turn are communicated to the tympanum of the ear and thus the original sound or voice is heard.

By means of this wonderful instrument an oral conversation can be carried on between two persons over a distance of many miles, as from Ogden to Salt Lake, or song sung, or music played upon a piano or other instrument at Salt Lake can be communicated to people listening in Ogden. The voice reproduced through the telephone, though very clear and distinct, has

a weird, curious sound, as if it were coming from a long distance through a vaulted underground passage.

Many experiments with the telephone have lately been made and its curious and wonderful operations have created universal praise and admiration for the man (Mr. Bell by name) through whose deep study and keen ingenuity another lightning link has been added to the chain of man's intelligence and power.

W.

---

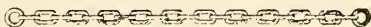
#### RE-ORGANIZED.

A meeting was held in the First Ward assembly rooms, on Tuesday evening, 12th inst., for the purpose of re-organizing the Y. M. M. I. Association of that ward. Bishop F. A. Brown and counselor W. H. Pidcock presided and a permanent organization was effected. Following are the officers, who were elected for a term of six months:

G. R. Hill, President; E. T. Myers, First Counselor; C. C. Brown, Second Counselor; C. J. Flowers, Treasurer; E. T. Myers, Corresponding Secretary; John Volker, Librarian.

---

Some of the young members of a church in Tunbridge, Vt., got themselves into trouble by turning a prayer-meeting into a kissing party.



## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young  
Men's Mutual Improvement Association, of  
Ogden City, Utah.

JOHN P. SMITH, - - EDITOR.

WEDNESDAY,..... MARCH 27th, 1878.

*TO PRESIDENTS OF MUTUAL IMPROVE-  
MENT ASSOCIATIONS.*

WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

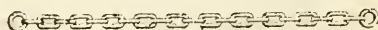
*AN ART TO BE CULTIVATED.*

MORE than 500 years before the advent of our Savior, Confucius, the greatest of the philosophers of China, wrote: "Wouldst thou know if a people be well governed, examine the music it practices." Beranger, the idolized song writer of France, gave expression to a similar idea when he exclaimed: "Let me but make the songs of my people, and I care not who makes the laws." 'Tis said that the music of a nation has a marked effect in shaping its destiny, and is a guide by which the stranger can judge of its civilization. A nation without its characteristic music would be a nation without patriotism. The people

who depend upon others for their songs are very apt to depend upon others for their liberties.

Some few persons may consider music a useless and frivolous art. They do not sense or comprehend it, and they are not to be blamed for this when nature has not endowed them with a musical ear any more than a blind man would be for not admiring the beauties of a rich sunset, or the great production of some grand master of painting or sculpture. Every one of the fine arts may be rendered frivolous by the folly or sin of man, but when this is so the fault is in the artist, not in the art. No doubt all the fine arts may be considered useless things from some standpoints. Music and its kindred arts will certainly not till the ground or weave cloth, but at the very least they can contribute to the happiness and innocent pleasures of this life.

The perilous surroundings of the first settlers in Utah gave them but little time to cultivate the beauties of harmony, yet more was done and better done than could be expected of any other people placed in the same position. But these days have passed forever, and the time has arrived when we can turn our attention to the cultivation of the divine art. That this is being





done largely in our midst is, among minor things, one of the most encouraging signs of the times.

While the value of musical exercises in our Sunday Schools has been so generally acknowledged, yet the manner in which it has been done has not always been the most effectual. From the want of experienced teachers and the difficulty of obtaining text books, schools have been taught to sing by ear instead of by note, consequently where children have not the faculty of imitation they cannot progress, because the road of progression has never been opened to them. That teaching music by scientific rules is better than any other plan, we believe will be generally acknowledged. Therefore the question is: should science and method be introduced in teaching Sunday School scholars to sing the praises of their Creator and Savior? Wherever it is practicable we contend it should. The publication of suitable music is being increased by every issue of our home musical press, and the information that is being placed in the hands of the people is creating many students who are acquiring knowledge and experience enough to enable them before long to become instructors of sufficient abili-

ty to guide the children in so much of the art as is necessary to execute the simple melodies of the Sunday School. Wherever there is such an institution there should be correct musical instruction.

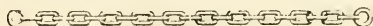
We believe in home-made music as we believe in home-made cloth, each to us is a source of strength and union; therefore home publications should be subscribed for, and home industries encouraged whereby home talent would be fostered and developed.

---

#### OUR LAST MEETING.

ELDER David M. Stuart, who, it was expected, would address the Y. M. M. I. A. on Wednesday evening last, was unavoidably prevented from being present and the time was occupied in a very interesting, able and instructive manner by Elder Richard Ballantyne.

The speaker began by relating his early experience in the Church and spoke of the natural abhorrence which he felt to the principle of celestial marriage when first confidentially revealed to him by Apostle John Taylor. He felt that he could not possibly accept such a doctrine as from God, and that death would be preferable to its practice by him. However, he concluded to appeal to the Lord, in whom he had implicit faith, and



through whose divine administration he had been convinced of the truth of the gospel, to know if this peculiar doctrine was right, and if, as he had been told, its observance and practice had been commanded. He retired to a secret place and prayed, as was his custom when desiring to be enlightened of the Lord, and at length received such a testimony of the correctness and divinity of the principle as has remained indelibly with him from that day to the present.

He next spoke of his mission to India in 1852, commencing with his departure from Salt Lake City. He traveled in company with some 38 missionaries via Southern Utah to San Bernardino, and thence to San Francisco, where over \$8,000 was raised by the branch of the Church at that place to convey them to their various fields of labor. One man, Bro. Harner by name, donating over \$4,000 of this amount from his private purse. From San Francisco he proceeded to Calcutta; where he remained a short time, and from thence went to Madras. He remained in Madras about one year, and here published a paper entitled "The Millennial Star and Monthly Visitor." On the 24th of July, 1854, he took his departure for home sailing via Liverpool

to New Orleans, and thence traveled up the Mississippi and across the plains to his home in the Rocky Mountains.

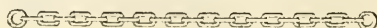
He thus traveled entirely around the world, and is, we are informed, the first "Mormon" missionary who ever performed such a journey. The discourse was full of interest throughout, and was listened to with marked attention by all present.

---

#### CHARACTER.

A GOOD character is the greatest treasure that man can possess. It has an influence that will be felt every moment of a person's life, and it exercises a greater power for good than wealth, for it is the result of established honor, rectitude and consistency, and commands the respect of our friends probably more than anything else.

A nation that is well governed has men of moral intelligence and uprightness of character to make and administer the laws. If corrupt men hold office, it is generally the result of the corruption or ignorance of the people. When bad characters aspire to high positions they generally use fraudulent means to obtain them. But



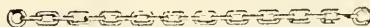
if the people have moral intelligence and sufficient force of character, they will elect such men to office as will attend to them, and maintain their rights and privileges. The strength, the industry and civilization of a nation depends upon the individual character of its citizens.

We have a great diversity of characters in our midst, but the true one whether it be in secret or in the presence of men cannot be mistaken. The boy was well trained, who, when asked why he did not take some pears, as there was no one to see him, said: "Yes there was, I was there to see myself, and I don't intend ever to see myself do a dishonest thing." If every boy would take this example to heart and cherish the admirable sentiment through life, we would soon have a nation of people that would have but little need of police and magistrates to enforce the laws, for the people would live up to its requirements.

Every person should aim to be the possessor of a good character, and in order to obtain it should acquire and cultivate good habits while young. An inspired writer said: "Train up a child in the way he should go, and when he is old he will not depart from it." If a person has acquired the habit of

using tobacco, strong drinks, profane language or any other of a pernicious character, the sooner he renounces it the more easily it will be overcome. Habits formed while young are like a cut in the bark of a tree the older it grows the larger it becomes. Lord Colingwood said to a young man whom he loved: "Remember, before you are five and twenty, you must establish a character that will serve you all your life."

We should carefully cultivate a happy frame of mind and the habit of taking a hopeful view of any discouraging circumstance which we may encounter. Dr. Johnson wisely remarked, that "the habit of looking at the bright side of a thing is worth more to a man than a thousand pounds a year." We all have the power of looking at the bright side if we choose to do so, but are very apt, if we do not guard ourselves closely, to look at the dark side and thereby cause bad feelings; whereas if we were to look at the bright it would bring good feelings to ourselves and our consciences would not condemn us. By so doing, happy thoughts would spring up and we would grow with a genial nature, having a good temper, and always being in a happy frame of mind, which is worth more to



a man than many other accomplishments.

In all our dealings we should be honest and trustworthy; always be in time and endeavor never to disappoint any one. By cultivating these habits we will form a character that will be of great value to us in after life. J. T. B.

#### ELDER WALLACE'S LECTURE.

ELDER Thos. Wallace delivered his lecture, entitled "The Remarkable Features of the Nineteenth Century," on Wednesday evening, March 6th, 1878.

He commenced by reviewing the condition of Europe at the beginning of the 19th century, recounting some remarkable events which have occurred in that quarter of the globe since that time. He mentioned, as one of the most remarkable features of this century, the restoration of the Gospel through the Prophet Joseph Smith.

The speaker alluded to the commencement of Spiritualism; and showed the folly of such notions entertained by believers in that religion; dwelt briefly on the recent war between Russia and Turkey, and England's chagrin in consequence of its issue.

The lecturer occupied about one

hour, and was listened to by a large, attentive and appreciative audience. At the close Bro. Wallace was tendered a unanimous vote of thanks for his highly entertaining and interesting lecture.

#### OFFICERS

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.

#### THE NEXT LECTURE.

OUR readers will, no doubt, be pleased to learn that Elder F. S. Richards has kindly consented to deliver a lecture before our Association on Wednesday evening next, April 3d, commencing at 7 p.m. Subject: "An evening in Italy."

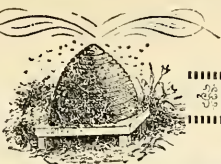
The abilities of Elder Richards as a speaker are well known to everybody; his excellent language and graceful style of delivery being unexceptionable. The subject is a good one and we may expect a large attendance.

Answers to Pastimes in our last issue are as follows: No. 8, (Charade) "Pietermaritzberg;" No. 9, (Enigma) "God;" No. 10, (Decapitations) "Pear, soil, goats, wheat, stone." A correct answer to Enigma has been received from G. A. Horspool.



KNOWLEDGE IS POWER.

UNION IS STRENGTH.



# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. II.

OGDEN, UTAH, April 24, 1878.

Vol. I.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah.

### REPORT

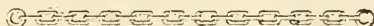
*Of the Young Men's Mutual Improvement Association of Ogden to the Quarterly Conference of the Weber Stake of Zion; held at Ogden City, April 20th, and 21st, 1878.*

THE Young Men's Mutual Improvement Association of Ogden City was organized by Apostle Franklin D. Richards and the Presidency of the Weber Stake of Zion, on the 6th day of June, 1877, with the following officers to wit:

Joseph A. West, President; David Kay, First Counselor; Moroni Poulter, Second Counselor; Ephraim Myers, Recording Secretary; R. P. Harris, Corresponding Secretary; Willard Farr, Treasurer, and William James,

Librarian. Ephraim Myers resigned on the 13th of October, 1877, and Washington Jenkins was appointed in his stead. With this exception the board of officers stand as first appointed.

Since the date of our organization regular meetings have been held once a week, except during the prevalence of small pox in our midst, with an average attendance of about one hundred. During the first two months of this period however, our meetings were comparatively small, but from the beginning of November last they have been so largely attended, both by members and non-members, that our hall, on many occasions, has been far too small to accommodate those who have assembled. Our exercises principally consist of extemporaneous speeches, speeches on appointed subjects, embracing history, biography and religion, testimonies,



select readings, declamations, etc. On each alternate Wednesday, since the 26th of October, with but few exceptions, public lectures have been given under the auspices of our Society, in which much interest has been manifested, and through which we feel that much good has been accomplished, especially among the young people of our city. On the 7th of November last we began the publication of the AMATEUR, a small eight page bi-weekly periodical, devoted to the moral and intellectual advancement of our members and designed to promote the general interests of mutual improvement in our midst.

The editor of this little paper is usually appointed once a month from the members of the Association. He is held responsible for the character and general make-up of his respective issues, and to him all pieces for publication are submitted for inspection and criticism. It is distributed to advertisers and members free of charge and circulates on subscription to a few members of other Mutual Improvement Organizations in this and the adjacent counties. None but members of the Society are supposed to write for its columns, and as the typographical and other mechanical work is performed by

us the paper is both edited and published by the Association. Our first three issues numbered two hundred copies, but the subsequent ones were increased to three hundred, hence, with number 10, the last paper published, we have issued 2,700 copies of this periodical, at a cost in round numbers of about \$120.

The Association has received and expended for various purposes since June last \$240, numbers 145 members, and is in all respects in a very satisfactory and prosperous condition.

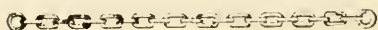
JOS. A. WEST,  
President.

R. P. HARRIS,  
Cor. Sec'y.

---

#### COMPANY.

**D**O we realize how important it is that we should keep good company? Many do not; and many are enticed away from their happy homes by those who are low and degraded. We should never allow ourselves to mingle in society of this kind; always seek to rise or step higher instead of going lower; our parents will be proud and look with pleasure upon our advancement if we do right, and honor them and obey their counsel, for they will seldom give bad



counsel; but if you are reckless and careless, and mingle in society that will tend to lead lower and lower, they will be grieved and perhaps be hurried from this world to a premature grave by our conduct; we should do all in our power to make our parents happy, for they are always striving to make us happy. If we see them troubled we should try to comfort them; the Lord has commanded us to honor our fathers and mothers, and He says that our days shall be many upon the earth; then if we wish the blessing of God we must do as He has commanded.

If we wish to be respected by those who are respectable, or to be looked upon as anybody in this world, let us keep good company.

How many respectable young men have been brought to a drunkard's grave! how many have come to disgrace, and to the gallows by mingling in bad society!

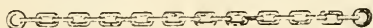
Nor are the young women excepted; they too, sometimes, are caught in the snare; we often see those who were once respected, led away, to disgrace, and to ruin; they lose their good name, and when that is gone it will take some time to replace it, even if they try to retrace their steps; the best way is to avoid this evil, and we will not have to repent it when it is too late.

M.

### *DILIGENCE AND PUNCTUALITY.*

HOW many are there among us who fully realize the importance of keeping ourselves busy while we are here upon the earth? or how many realize that we have but a short time to live, compared with the work we should perform, and that even that time not our own? I sometimes think we do not: that we spend a great many moments idly. We are too careless and let a great many precious moments go to waste, that might be employed to good advantage, that when once gone we cannot recall; they are numbered with the past. Then let us try to improve the time and turn each moment to some account. If we wish to succeed in business we must observe punctuality; when we have a day's work to perform let us be up in the morning and at our work at the appointed time, that we may accomplish what we set out to do. If we have promised to meet a person at any particular time, we should be there at the time, and if we owe a man let us make it a point to fulfil our promise with him; by taking this course, we will gain the confidence of our associates. Let us not, then, forget that diligence and punctuality are indispensable to success.

P. H.



## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young  
Men's Mutual Improvement Association, of  
Ogden City, Utah.

ZACHARIAH BALLANTYNE, Editor.

WEDNESDAY,....., APRIL 24th, 1878.

TO PRESIDENTS OF MUTUAL IMPROVE-  
MENT ASSOCIATIONS.

We will be pleased to send the AMATEUR to all  
Presidents of Mutual Improvement Associations  
who will forward us their names and addresses and  
ten cents postago. We also, invite them, one  
and all, to favor us with an occasional corres-  
pondence.

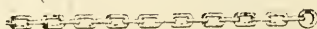
AMBITION.

AMBITION is that within us  
which prompts us to aspire to  
something higher and more excel-  
lent, and to imitate the example  
of those who are wiser and better  
than ourselves; or if our inclina-  
tions are different, it may lead us  
to pattern after those who take a  
more vicious or ruinous course.  
If properly exercised it is one of  
the noblest attributes of our na-  
ture: without it a person cannot  
attain to excellence; take from  
him this divine instinct, and he is  
left to grovel in obscurity, to live  
unknown, and die unregretted.  
Without it God could not have  
attained to His present condition  
of glory, and it is the desire He  
has implanted in us to excel, that  
we may be like Him. By its

proper use we may become of  
great benefit to our fellowmen; for  
by it some men have immortalized  
their names; others, by it great in  
their sphere, have been ruined.  
This it was which prompted Abra-  
ham and Jacob to seek for the  
promises they obtained from God;  
and this it was which caused Alex-  
ander, Caesar, Napoleon, &c., to  
aspire to that glory which proved  
their ruin. And though in his-  
tory their actions are eulogized,  
and though we, too, may extol  
their virtues we cannot but con-  
demn the course they pursued.

It is astonishing to mark the  
power, this passion has over the  
human mind; some aspire to the  
accumulation of wealth, others to  
fame and the applause of their fel-  
lows; and we sometimes see men  
who will sacrifice their honor, their  
regard for truth and every moral  
tie, which should be dear to man, to  
gratify their avarice, and this in-  
satiated thirst for momentary glory.  
Truly has the poet written; "How  
like a mounting devil in the heart  
rules the unreined ambition," for  
by the undue gratification of the  
ambition of those who have held  
the reins of government, nations,  
the greatest the world has known  
have been thrown from the zenith  
of power into obscurity.

"What," says one, "Shall we





not be ambitious?" Yes. But in all our aspirations let us be guided by truth and a sacred regard for integrity and honor, and our aim the eventual exaltation of ourselves and the good of our fellow-men.

---

*THE LECTURE OF ELDER F. S. RICHARDS.*

---

THE lecturer began with a recital of the principal incidents connected with his journey from Switzerland to Italy; gave an account of a visit to Genoa, the birth-place of Columbus, and of a visit to Pisa, and the leaning tower; touched upon Elba, the scene of Napoleon's first banishment. The speaker also dwelt to considerable length upon the history of ancient Rome: its rise, beauty and wealth, the extent of its empire, and its ultimate decline. Made mention of a visit to modern Rome and its principal places of interest, the seven hills of Rome, where are to be found many places and scenes of renown; Catacombs, tomb of Cæsar, view of the country in the vicinity of Rome, account of the wars of the Romans, paintings by the most famous artists of ancient Rome, &c. The lecture was delivered before a large and appreciative audience, who gave their undivided atten-

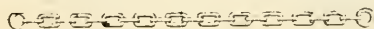
tion, and was, from beginning to end, very interesting and instructive and we regret that our space will not permit us to give it entire. At the close of the meeting it was announced that Mr. T. H. Hadley would deliver a lecture before the Association, on some scientific subjects, three weeks from date, but we understand it has been postponed until Wednesday evening, May 1st, 1878. The lecture will, no doubt, be one of interest and a full attendance is solicited.

---

*THE ORGANIZATION.*

---

AS per announcement in the semi-weekly Ogden "Junction" on Saturday, March 13th, Bro. B. F. Cummings, Jr., of the Territorial Central Committee of the Y. M. M. I. A., has been up from Salt Lake City and has made a detour of the County, for the purpose of arranging the preliminaries for the organization of a Stake Central Committee, consisting of six members, a President, two Counselors, a Recording Sec'y, a Corresponding Sec'y and a Treasurer, to preside over, and arrange programmes of exercises for the various Associations of the County, as this is believed the best method for securing a permanent and effectual or-



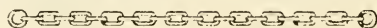
ganization and the universal prevalence of the Y. M. M. I. A., throughout the County. Bro. Junius F. Wells, President of the Central Committee, intended to accompany Bro. Cummings in his visits, but circumstances prevented his coming. After completing his tour, Bro. Cummings started on Thursday morning last, on a mission to the Eastern States for the purpose of collecting genealogies. An expression was also taken from the Associations upon the continuance and enlargement of the AMATEUR, to be the organ of the various Associations of the County, of which we shall speak in our next; suffice it to say the measures well received.

---

### INTEMPERANCE.

**I**NTEMPERANCE in nearly everything is manifest to the critical observer; it may be seen in all classes of people, from the wealthiest and most responsible men, down to the beggar in the street. In various ways may a person be intemperate, some of which are the adornment of the person, reading, eating, sleeping, etc., but what I most particularly wish to make mention of is intemperance in the use of spirituous liquors. Probably there are but

very few cities, towns or villages where there is not strong liquor to be found in abundance, and where the drunkard revels in his low and degraded sphere, caring for nothing but to satisfy his ravenous appetite. Can anything be conceived that is productive of so much trouble, discord and disgrace as is intemperance in the use of spirituous liquors? It has been the means of rendering homes desolate; in many instances families have been broken up and brought from the height of prosperity and honor down to poverty and woe, and left to plod their way through this world of turmoil, grief and pain as best they can, with no one to care for them or provide for their wants. What is there that is more disgusting in the eyes of a moral and temperate person than to witness a drunkard staggering through the street towards his miserable home, which place he oftentimes does not reach, but is either doomed to pass the night in some gutter or is picked up by the police and taken to jail, there to await the penalty of the law. The drunkard is censured by his friends, if any he may have, for his downward course to ruin, and besought with every feeling of tenderness to be temperate, but all to no purpose, for he will, despite all inducements, pur-



sue the evil tenor of his way, and before many years pass away he is numbered with the dead.

The intemperate use of tobacco is common all over the civilized world, and parts of the uncivilized. It is an every day occurrence to see boys of the age of nine and ten years and upward, strutting about the streets with cigars or cigarettes in their mouths, smoking away their lives and bringing themselves to premature graves. Drink no liquor, use no tobacco, and your lives will be those of health and happiness. S. E. A.

---

#### GOOD ADVICE.

---

AS improvement is our motto and watchword, we have a large field of labor before us. No one need grumble for want of room; no one can say the world is vain. The work before us requires our energy, ambition and perseverance.

We have the light, and the commandment is to let it so shine that the world may see our good works and glorify God.

Our duties lie in the direction of culture and refinement, as main spokes in the wheel of improvement. Cultivate every noble resolution, every good talent and every holy feeling; extend a char-

itable hand of fellowship to those in need; resolve to do good whenever an opportunity presents itself, and banish every feeling of discontent, as an obstacle in the road to happiness. If we do this we shall surely accomplish the desired end, and fill up the measure of our creation with honor and glory to God. X.

---

#### THE ORGANIZATION.

---

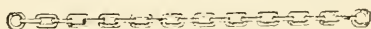
WE regret that we are not able to give in this issue, a report of the organization effected on Sunday evening last. But on account of having most of our matter in type before that time we were compelled to omit it; a full report, however, will be given in our next.

---

#### CORRECTION.

---

OUR readers will remember seeing, in the report of R. Ballantyne's lecture, the name of one John Harner, who donated a large amount of money to forward the missionaries to their destination, whose name should have been given as John Horner.



## QUESTIONS AND ANSWERS.

What is a Bishop?

The most abused of mankind.

What is his installment to that office?

The signal for the accumulation of fat.

What is an editor?

One who is better qualified to recommend than to imitate?

Who is the best orator?

He who can use the most words, and say the least.

What is a judge?

A tool for lawyers.

Who are the poor?

Those who have the most money and the least brains.

What is a medium?

A person who has communion with the devil.

Who is the best lawyer?

The best wool-picker.

What is a man?

The judge of all other men.

What is a woman?

The person to put that judgment into execution.

What is a fop?

A person with his hair parted in the middle, with a quarter of an ounce of brains lodged in the nethermost part of his cranium.

## THE CAUSE.

OUR readers have been disappointed, no doubt, at the non-appearance of the AMATEUR, which should have been issued on the 10th inst., but on account of a press of work at the "Junction" office, was postponed one issue. It is expected, however, that our next will appear at the proper time.

There are guns made which will pierce the sides of the heaviest iron-clads, and the conclusion has almost been reached, that their force is irresistible; but the conclusion is premature, they have not been tried on the cheek of our eminent "financiers."

## OFFICERS

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.

David Kay, First Counselor.

Moroni Poulter, Second Counselor

Washington Jenkins, Rec. Sec'y.

R. P. Harris, Corresponding Sec.

Willard Farr, Treasurer.

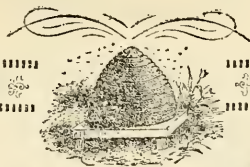
William James, Librarian.

## ENIGMA.

My first is a thing from a land far away,  
My second by some is of't used for "hay;"  
My third, you will see, much resembles my first,  
And my fourth is a very good thing for a thirst.  
Go, search for my fifth in the depths of a "well;"  
In my sixth you will see "he" does follow "hel."  
My seventh in Scotch is a rolling plaything  
And my whole is a very detestable being.



KNOWLEDGE IS POWER.



UNION IS STRENGTH.

# THE AMATEUR.

PUBLISHED BY THE Y. M. M. I. A., OF OGDEN CITY.

No. 12.

OGDEN, UTAH, MAY 8, 1878.

Vol. 1.

## THE AMATEUR.

Edited and Published Bi-Weekly by the Young Men's Mutual Improvement Association of Ogden City, Utah

## POETRY.

### FROST BOUND.

O H, Earth, poor Earth, locked fast and bound  
In chains of ice and drifted snows—  
How shall deliverance be found  
For thee? What strong hand shall uncloze  
Thy fetters, letting loose the sound  
Of laughing waters; from the ground  
Calling the violet and the rose?

How peacefully, how quietly  
Thou waltest, undaunted, undismayed!  
Is there some secret hidden from me—  
Some message in the storm and shade  
Which tells of a recompense to be  
For such brave souls as bide like thee,  
The Lord's good leisure, unafraid?

Oh, heart, poor heart, whose frozen springs  
Melt not for ray of star or sun,  
But lie in icy fielded rings  
Pulseless and voiceless every one—  
Whose hopes flee for h on rapid wings  
And vanish with sweet vanished things  
Ere yet the winter was begun.

Learn this great patience, and abide  
Courageously the bitter day:  
Trust the Eternal Love, nor chide  
Though still thy summer should delay.  
Hope is deferred but not denied;  
And in the deepest snowdrifts hide  
The blossoms of a coming May.

—From Sunday Afternoon.

## SPECIAL MEETING.

IN pursuance of a previous announcement, a special meeting of the young people of Ogden and of Weber county was held in the Ogden Tabernacle on Sunday evening, April 21st, for the purpose of organizing a Stake Central Committee to preside over the Young Men's Mutual Improvement Associations throughout the county.

After singing and prayer Bro. Junius F. Wells, president of the Territorial Central Committee, arose, and, having stated the object of the meeting, viz: the organization of the above-mentioned board, he proceeded to show the good effects produced among the young men where these Associations had existed, and said that he had heard many young men testify that they had never had any serious reflections on religious

matters, nor had even read a chapter in any religious work until they became members of these societies; the speaker referred to Cache county, where a system of intermissionary labor, such as this board will institute here, has been in vogue during the past winter, and stated that from two hundred to three hundred young men belonging to these Associations had performed actual missionary labor each month, and denominated it as a kind of wholesale missionary manufactory. He also gave an estimate of the number of Associations and members at present in the Territory, which was as follows:

Number of Associations, 170; average membership, 50; Total number of members, 8,500.

Thus we see that the work of mutual improvement is one of no small dimensions. The duties of the Central Board, he said, would be to reorganize, and have a general supervision over all the associations in the county; and the medium through which any instruction the Twelve might wish to impart could be readily conveyed to each Society.

Orson Whitney and J. T. Hardy each spoke a short time, giving their early experience as missionaries abroad, and showing

the embarrassment attending an inexperienced Elder in an effort to preach, and urged the young men to undergo that experience at home.

Prest. J. F. Wells then presented the following names as officers of the Stake Central Board:

Joseph A. West, President; A. C. Brown, L. A. Herrick, Counselors; Washington Jenkins, Recording Secretary; C. C. Richards, Corresponding Secretary; Zechariah Ballantyne, Treasurer; all of whom were unanimously accepted.

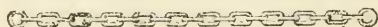
Mr. Wells then proceeded to organize Associations in the different Wards of the city, as follows:

FIRST WARD.—G. R. Hill, President; E. T. Myers and C. C. Brown, Counselors; C. J. Flowers, Secretary; Moroni Poulter, Treasurer; John Volker, Librarian.

SECOND WARD.—John McQuarrie, President; James Douglas and Wm. F. James, Counselors; John G. Ellis, Secretary; Henry J. Garner, Treasurer.

THIRD WARD.—Elijah N. Freeman, President; L. M. Richards and Joseph Farr, Counselors; W. H. West, Secretary; J. H. Watkins, Treasurer.

FOURTH WARD.—Willard Farr, President; E. A. Stratford and



A. D. Chambers, Counselors; John P. Smith, Secretary; Asa Farley, Treasurer.

Jos. A. West then addressed the meeting a short time, expressing his willingness to act in the position to which he had been appointed, after which the meeting was adjourned.

---

### THE RELIABLE MAN.

---

OF all the qualities that combine to form a good character there is not one more important than reliability. Most emphatically is this true of the character of a good business man. The world itself embraces both truth and honesty, and the reliable man must necessarily be truthful and honest. We see so much all around us that exhibits the absence of this crowning quality that we are tempted to deny its very existence. But there are, nevertheless, reliable men, men to be trusted, in whom you may repose confidence; whose word is as good as their bond, and whose promise insures performance. If any one of you know such a man, make him your friend. You can only do so, however, by assimilating his character.

The reliable man is a man of good judgment. He does not

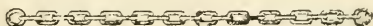
jump at conclusions. He is not a frivolous man. He is thoughtful. He turns over a subject in his mind and looks at it from all points. He is not a partial or one sided man. He invariably tells the truth. He sees through a thing. He is apt to be a very reticent man. He does not have to talk a great deal. He is a moderate man, not only in habits of body, but also of mind. He is not a passionate man, if so by nature he has overcome it by grace. He is a sincere man, not a plotter or schemer. What he says may be relied upon. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a brave man. He is a good man, for no one can be thoroughly honest and truthful without being good. Is such a quality attainable? Most assuredly so. It is not born, it is made. Character may be formed of course, then its component parts may be moulded to that formation. P.

---

### OFFICERS

OF THE Y. M. M. I. A., OF OGDEN CITY, UTAH:

Joseph A. West, President.  
David Kay, First Counselor.  
Moroni Poulter, Second Counselor  
Washington Jenkins, Rec. Sec'y.  
R. P. Harris, Corresponding Sec.  
Willard Farr, Treasurer.  
William James, Librarian.



## THE AMATEUR.

Edited and Published Bi-Weekly, by the Young Men's Mutual Improvement Association, of Ogden City, Utah.

ZECHARIAH BALLANTYNE, Editor.

WEDNESDAY,..... MAY 8th, 1878.

TO PRESIDENTS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

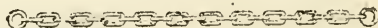
WE will be pleased to send the AMATEUR to all Presidents of Mutual Improvement Associations who will forward us their names and addresses and ten cents postage. We also invite them, one and all, to favor us with an occasional correspondence.

OUR LAST.

THE present number completes the first volume of the AMATEUR. And when we take into consideration the circumstances under which its publication was undertaken, we think it not too much to congratulate ourselves upon its gratifying success. Our first number was issued on the 7th of November, 1877, and at that time it was expected that part of the expenses would have to be paid by contributions from the members of the Association, but by the aid of means obtained from parlor entertainments, &c., from subscribers and through the patronage of some of the business men of Ogden, in advertising, we have been able to meet all our obligations, and circulate the paper free

to members of the Association, to advertisers and many Presidents of Mutual Improvement Associations in this and surrounding counties without making a single call for donations from the members. This speaks well for the people of this city, and shows that they take an interest in the advancement of the young; and they will please accept our sincere thanks for the able assistance they have rendered us, and we hope they have been amply repaid in noting the progress made by the young people in the writing of essays, and in observing the gradual decrease in the domain of the word "cant," for we are confident that it has been a great benefit to those who have contributed to its columns. The paper has been edited and published and the mechanical work performed by members of the Association.

This volume having expired, the Central Board are requested to continue its publication. Accordingly a meeting of the Board and of the officers of the four Associations of this city was held, (those in the county being consulted by letter) and it was decided to make a thorough canvass of the city, and invite the Associations in the va-





rious settlements of the county to do the same in their respective localities, to determine whether the means would justify the end. We are pleased to state that the measure has succeeded favorably, and the young people of the county may look for a periodical of at least double the size of the present one, of a greatly improved character and appearance in regular newspaper form, and devoted to their moral and intellectual advancement. The first number will appear in two or three weeks.

---

#### PROCEEDINGS OF THE BOARD

**I**MMEDIATELY after the organization of the Central Board, the members entered upon their labors in real earnest and took into consideration the measures best calculated to promote an interest among the young in these Associations. Having decided upon the proper course to be pursued, appointments were made in a number of the surrounding settlements; and on Sunday, April 28th, they visited and organized the associations in Slaterville, Marriott's and Lynne, and in the evening visited the Mound Fort Association, which was already organized.

At all of these places they were

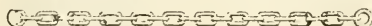
met with expressions of cordial welcome, and both old and young manifested a lively interest in the work of mutual improvement. On the Monday evening following, a Mutual Improvement Association was organized in the Third Ward of this city. On Tuesday evening an Association was organized in the Second Ward, and on Thursday night in the Fourth Ward, the Association in the First Ward having been previously organized. The names of the officers of these Societies will be found in the report of the meeting held in the Tabernacle. On Sunday last the board met with and re-organized the Associations in Harrisville and North Ogden; and in each place the young men manifested by their presence, their appreciation of the privileges placed within their reach.

---

#### PHILOSOPHIC LECTURE.

**T**HOS. H. HADLEY delivered his lecture, entitled, "The Forces of Nature," before the Y. M. M. I. A. of Ogden City, May 1st, 1878.

Upon entering the hall a sight presented itself which brought forcibly to mind a scene in an apothecary shop: tubes of every



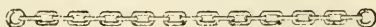
conceivable shape, and phials containing acid enough to convert the earth into a sea of glass. Besides these there were several galvanic batteries, a pan of ice and a sort of one-sided gallows which at first seemed intended for the execution of musquitos, but was afterwards turned to a very different use.

At half-past seven the lecturer entered. Order was at once restored and services began by singing the hymn on page 325. Prayer by Thos. Wallace. Singing, "Come all ye Son's of Zion."

The speaker then arose and said that as philosophy is rather a dry subject when spoken upon in a detailed manner, he would therefore have to be brief.

He said the term "matter," in philosophy, applied to everything material, and that the atoms of matter were so small that no microscope had yet been made sufficiently powerful to detect them in the most minute form. His first experiment was with a glass tube, partially filled with a liquid, forming a right angle, one end being in a bottle, the other protruding through a cork into a larger tube filled with air; by heating the larger, which causes the liquid to descend, he illustrated the expansion of air or other matter, which is termed a "mode of motion."

He next illustrated the laws of gravitation, by using a glass tube, in which the electricity had been excited by frictions, holding it near a small piece of chalk suspended by a cord, the latter instantly approached the tube, and again rebounded; he also placed it near one end of a piece of wood poised on a pivot, causing it to revolve. This, he said, could be done by folding a piece of brown paper. Another experiment was made which was somewhat jocular; placing a quantity of albumen in a phial and applying heat, it was made to whiten and expand; during the operation the utmost silence prevailed, but after finishing he explained that albumen was nothing more than the white of an egg, soliciting a burst of merriment. Said that the sun's rays contained seven different colors, and made an experiment showing the use of light in the art of photography. To produce a proper light he used wire called metal magnesium; when ignited this wire produces a very brilliant light, and upon being extinguished left the audience as in an eclipse of the sun. Fired the first shot, in the Anglo-Russian war from a miniature piece of ordnance set off by the agency of electricity from the battery, making such a concussion



as to extinguish the light at a distance of several feet.

He explained that chemical force is the property which causes the different elements to combine, to form the various substances. To illustrate it, a chemically prepared substance in the form of a circular piece of paper, called naphtha, was placed on the surface of the ice and thoroughly saturated, and by placing upon it a piece of metal called sodium, a fire was produced without the application of heat. The same result was produced on the surface of a glass of water. The last was with a pair of glasses called precipitating glasses. By placing in one a quantity of muriatic acid, and in the other water ammonia, and placing the mouths of the glasses together they were instantly filled with a cloud of smoke.

The speaker closed by quoting from the Scriptures that, "In all and through all the God of Nature reigneth." After the remarks a vote of thanks was tendered for the able and explicit manner in which the lecture had been delivered. The lecture occupied over an hour, and, as will be readily seen, we have only been able to give a brief sketch.

### "COMFORTERS."

"A H! poor soul! it is just the way my poor dear James Augustus went off. I hope, my dear Mrs. — that your boy will get over it, but I hardly think it possible." Exactly; and it would be a sad disappointment to your "sympathetic" soul if the poor boy should "get over it," wouldn't it? How fortunate that "dear James Augustus" so prematurely shuffled off this mortal coil! How very accommodating on the part of the aforesaid young man to permit himself to be thus nipped in the bud! Were it not for his untimely "taking off," what chance would you possibly have for "encouraging" the already half-despondent invalid and his weary, watching parents, by hinting that the time was near at hand when he would probably be face to face with the "dear" defunct J. A.?

There is too much of this influence brought to bear in the sick chamber. Individuals who are suffering from one or more of the ills flesh is heir to have enough to bear without being invaded by a class of people who seem to gloat over the prospect for an early and "interesting" funeral. If you have not a word

of cheer for the invalid, keep away from his or her abode. There is enough trouble, anxiety, and sorrow attendant in cases of illness without the services of professional whiners and "funeral-brokers." Is it not a sin to thus work upon and depress the feelings of the sick person, harrass and afflict the minds of the watch-keeping parents, who beheld on yonder couch the emaciated form of their beloved, and perhaps, only child? For shame! Let what you have to say be words of cheer and comfort. Show to them that you believe in life—eternal life! Let them feel by the influence you carry, that while there is life there is hope; and even should the tyrant Death claim your friend you may rest assured that your words of comfort have not gone for nothing. Mormonism, as it is commonly termed, teaches us cheerfulness; shows us more particularly how to *live*, not to die. Be confident that he who can live right, will never be at a loss when his lease of this mundane existence expires. Therefore it is our duty to encourage the desire to live; we should properly govern ourselves, that our existence here may be a source of joy and usefulness to ourselves and those by whom we are surrounded; and the man or

woman who seeks to discourage an individual who is struggling against disease and sickness, has sadly mistaken his or her calling, and should be excluded from the presence of the afflicted, to make room for those of a more cheerful disposition.

Parents, if you have a son or daughter sick—and the advice is applicable to sons and daughters, should their parents be afflicted—admit none but those who are cheerful and hopeful; let the invalid have all the joy and sunshine possible, but for pity sake exclude the professional, or even amateur whiner and sniffler.

G. REX.

---

TRUTH AND FALSEHOOD.—Falsehood flies swift as the wind, and truth creeps behind her at a snail's pace. But falsehood makes so many twistings, that truth, keeping steadily on, looking neither to the right nor the left, overtakes her before long.

PROVERB.—If a word spoken in its time is worth one piece of money, silence in its time is worth two.

SHOW.—Show may be easily purchased; but happiness is always a home-made article.—Home Circle.

